A Particular Account OF THE RISE & PROGRESS OF THOSE Religious Societies of Youngmen

Which have of late been Erected in the CITIES of

London & Westminster,

With a Specimen of their

ORDERS.

Giving also

A Faithful Relation of the Successful Endeavours of Reformation, which have of late been made by these and other Societies meeting together Weekly for that End.

WITH

Brief *Answers* to some *Objections* which have been made against them.

Printed in the Year 1696.

CHRIST CHURCH
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To the *Citizens* of *London* and *Weſtminſter*, among whom theſe *Religious Societies* are of late Erected: and to whom this *Account* of them is hereby particularly addreſſed, and the *Encouragement of them earneſtly recommended.*

SIRS,

I *Conceive it very proper for me, and of the greateſt Concernment to you, to lay particularly before your Eyes thoſe hopeful Means of* Reformation, *which GOD hath lately pleaſed, in Infinite Mercy, to raiſe up amongſt you.*

I know, I need not tell you, That you are Denizons of a City, which for its commodious Scituation, Trade, Riches, and Plenty of all neceſſary

Accommodations, is inferiour to few; and for its Evangelical Enjoyments, Liberty, and Laws, is happy above all the Cities *in the World.*

But I must in Conscience mind you, That all these great Enjoyments are in manifest Danger of being lost by those horrid Enormities, which have for some Years past abounded in this great City: for indeed, they are gross, scandalous, and crying; even to the Reproach of the Government of your City, and to the great Dishonour of the Christian Religion. And therefore, I beseech you, even by your Hope of Mercy in both Worlds, that you would effectually set your selves to pull up those Pestiferous Roots, which will produce nothing but Gall and Bitterness to You and Yours, in this Life, and that to come.

And I entreat you, with all possible Earnestness, that you would not

trifle

trifle nor deliberate long, in a Case of such absolute necessity; but set to it with as much Earnestness and Assiduity, as you would to quench the Flames which you saw kindled upon your Houses (of which you above others have had awakening Instances) or, as you would remove Persons infected with the Plague *from among you: A dismal Case too, which you have reason to remember. And I am sure, the least measure of* Christian Faith *will assure you, that these are but some of the smallest Instances of the Vengeance of an* Angry God.

It nearly concerns us of this Nation to take notice, That God does, at this day, try us both in a way of Mercy *and* Judgment *at once. We have no small part of the Evil of* War *upon us; and yet the most dismal Effects of it are at a happy distance from us. We are, at the same time, destitute*

of

of Treasure, *and yet in a Wealthy Condition. And we have had very considerable Advantages and Disadvantages in our Encounters with the* Common Enemy; *so that Almighty God seems at this day to have drawn forth the Sword of his Justice against us with one Hand, ready to give the last strokes of his deserved Indignation: whilst, at the same time, his other Hand* is all the day long mercifully stretched out to a disobedient and gainsaying People. *And indeed, both the Providences of GOD, and the Sins of Men, seem to be advanced to a full* Crisis, *either for our Reformation or Destruction. And* London *is many ways loudly warned* to reform, that it be not ruin'd.

HOW can you then, in Reason, in Policy, and in Self-love, (as well as in Conscience, and in the Faith and Fear of God) delay to take away the

Causes

Causes of God's Wrath? How long shall those worse than Midianitish Women *be a Plague and Reproach to your City? How long shall they be tolerated to spread their Nets in the very Streets, yea, before the Sun; and to bring their Rottenness into the very Bones of so many Persons and Families? How long shall the Disorders of* Publick Houses *go unpunish'd, whereby many a young Man (that might have done good Service to his Country many ways) is utterly emasculated, and becomes feeble as Old-Age, and trembles like a poor enervate Paralitick?*

IS it not absolutely necessary to our Prosperity *(as well as* Salvation*) that the* Holy Name and Day *of the Lord be sanctified, which have been so dreadfully polluted and prophaned among us? And that every* Family *which would be thought desirous of*

God's

God's Blessing, should daily seek it by solomn Prayer? And that they seriously set up Religious Household-Government within their Walls, as they would not be of the number of those who disown all Relation to God, and Dependance on Him?

Will you be discourag'd from this, because some distracted People will call it Fanaticism, *and give it sundry ill Names, which the Enemy of all Goodness puts into their Mouths? Will you be mock'd out of Religion, and the Worship of God, and the Promises of His Favour and Kingdom, by such* Unreasonable Revilings? *Or rather will not every one that knows the Duty and Reward of a* Christian, *rejoice and glory in trampling down such puny Enemies of their Salvation?*

TEA; Let no Man's Heart fail him, tho' he sees some Sons of Anak *appearing as Champions, in the Cause of*

of these Uncircumcis'd Enemies of God. You may, in the following Pages, behold young Striplings *going forth with a generous Courage against these* blaſpheming Goliahs, *who defie God and his People: And, praiſed be God, we have ſome* Honourable Magiſtrates, *who go forth as Leaders in this Divine Cauſe; and we hope they will at laſt ſmite* overgrown Vice *in its impudent Forehead, and cut off the Head of it by the* Sword of Juſtice; *ſince they go forth againſt it* in the Name of the Lord.

AND, O! what a brave and bleſſed ſight is it, in theſe degenerate and debauch'd Times, to behold young Men (not led by ill Women to the correction of the Stocks) but leading them to a juſt Correction! And to obſerve them taking greater Pleaſure in ſinging of Pſalms, *than others can poſſibly take in their* prophane *and* obſcene

ſcene Songs; *and, in ſhort, better pleaſed in the puniſhment of Wickedneſs, than the poor abandon'd Wretch is in the commiſſion of it!*

AND in this happy and bleſſed Work you have in your City ſome of almoſt all Ranks and Qualities of Men effectually, tho' ſecretly, engaged, thro' the late Mercy of God to us, viz. *Members of the* Honourable Houſe of Commons, Juſtices of the Peace, *and* Gentlemen, *together with* Citizens *of all Ranks,* Officers *of divers Qualities, and* private Perſons *of all ſorts: So that you may have* Society *to joyn your ſelf to, ſuitable to your reſpective Quality and Condition, be it what it will: And therefore every Inhabitant of this* great City *has at this day a moſt valuable Opportunity of doing great Service to God and his Country, of what quality or capacity ſoever he be.*

AND

AND ſhall I now need to ask you what you reſolve to do in this matter? Or, which ſide you will take in this Strife, betwixt the Kingdom of God, and that of the Devil? Dare you be of the number of thoſe who revile, diſcourage, and oppoſe theſe Perſons in the proſecution of ſcandalous Sins, which are our worſt Enemies, and ſoreſt Plagues? Yea, can you be cool and unconcern'd in this important Affair?

I muſt tell you, That there can be no Neuters *in this War betwixt the Prince of Light and that of Darkneſs. It is the known Rule of our Lord and Maſter,* That he that is not for him, is againſt him: *and,* That he that gathereth not with him, ſcattereth abroad. *So that your neglecting to oppoſe the growth of Sin, according to your Place, is a manifeſt cheriſhing of*

of it, in God's Account, and consequently an Enmity to Him. And if you are against GOD, He will be against you: and if so, nothing in the World can befriend you.

THERE is a natural tendency in Vice to ruine any Person, Family, City, *or* Nation, *that harbours it. It engenders Sloth, Variance, Profuseness, Pride, Falshood, Violence, and a Neglect and Betraying of the Publick Good. It dulls the Understanding, takes away the Sense of Honour, Dispirits Manhood; cuts the Nerves of Diligence, and destroys the true Principles of Commerce and just Dealing. And by these means it directly tends to undermine and overthrow the Prosperity of any City, or Publick Body.*

BUT

BUT Ruine will purſue Vice the more ſwiftly and ſurely, becauſe it is puſh'd on by the juſt Vengeance of Almighty GOD, *the righteous Governour of the World; of whoſe* direful Judgments *upon other Cities abroad, you have been ſufficiently inform'd of late, if you have forgotten the former Strokes of it upon your ſelves. You hear from* Smirna, Jamaica, Malta, Sicily, *and other places, that many great and famous Cities have been ſhatter'd, and ſwallow'd up by dreadful* Earthquakes: *whereas the ſame* GOD (*though mightily provoked by us*) *was pleas'd only to ſhake and jogg us in a very gentle manner by the ſame Expreſſion of His Diſpleaſure.*

O Sirs!

To the Citizens, &c.

O Sirs! take the gentle Warning, and improve the Merciful Reprieve; leſt His Vengeance ſwallow us up alſo, when He next ariſeth to ſhake terribly the Earth. *This is, in* Duty, *laid before you, by*

Your Affectionate

Monitor,

J. W.

A Particular Account OF THE RISE & PROGRESS Of those *Religious Societies*, &c.

I Do not here undertake to give an Account of all the *Pious Fellowship* of Youth, which hath been amongſt us in time paſt, (which, we may hope, has been the Practice of ſerious *Young Men* in all Ages, and among all the too various Denominations of *Chriſtians*;)

stians;) but to give a short Narrative of the Original of those *Regulated Societies*, which are now (thro' the Grace of God) conspicuous among us for many good Works; and which (if duly encourag'd) may very much contribute towards the Support, Honour and Advancement of these *Three Kingdoms*, in Church and State; and yet are but too little known to very many among us.

NOW, as far as I am able to trace their *first Rise*, it was thus introduc'd by the Gracious Providence of God.

IT is now about Twenty years ago, that several young Men of the *Church of England*, in the Cities of *London* and *Westminster*, were about the same time touch'd with a very affecting sense of their Sins, and began to apply themselves, in

a very

a very serious manner, to *Religious Thoughts and Purposes.*

As to their manner of Life before this, I am inform'd, That tho' some of them had been guilty of great Lewdness, and yet became very affectionate Servants of God afterwards, (even to an eminency, in the Judgment of some, who with Wonder consider'd their happy Change) yet the greater part of them were such as had enjoy'd a sober Education, and had not shared in the scandalous and heighten'd Enormities of these *later days*, otherwise than by their having been too insensible of the Dishonour done to God by them. But they now began to look on their own and others Sins, in another manner.

I was, about that time, made privy to the Spiritual Sorrows of one of

of them: who with floods of Tears lamented, that he had not till then had any affecting Apprehensions of the *Glorious Majesty* and *Perfections* of *God*, nor of His Infinite Love to Men in his Son Jesus Christ: And that he had not before felt any just Convictions of the *Immense Evil* of every Offence against God, tho' it be but (said he) in the wilful Neglect or Misperformance of any Duty to Him. But now he saw and groan'd under all this, in very sharp and pungent Convictions. And withal perceiving the universal Corruption of *Humane Nature*, and the deplorable Crookedness and *Deceit* of *Man's Heart*; and with what a world of Temptations we are encompass'd, being withal besieg'd by many invisible Legions of *Infernal Spirits*. When he consider'd all this, his Soul was even

poured

poured out within him, and he was in danger of being overwhelmed with excessive Sorrow.

THE Case was very much the same with several young Men at the same time, (as he then told me) some of which had been greatly tempted by the Devil (that *Murtherer from the beginning*) to lay violent Hands on themselves; which was also (he confess'd) his own Temptation; and that so urgent and incessant, that Sleep departed from his Eyes, as well as Rest from his Soul.

IN this mournful Season, these disconsolate convicted Persons often resorted to their *Ministers* for Spiritual Advice and Succour; betaking themselves in good earnest to the ways of real *Piety*, and eternal *Peace*. And it many times fell out, (as the same person inform'd

me) that several of them met together, at the House of their Spiritual Physician, seeking Cure for their *wounded Spirits*; and so contracted a little Acquaintance by those Providential Interviews.

FOR, alas! (*as he suggested*) there needed little other Language but that of their Looks to discover their inward Sorrows to each other, (especially when they came prepar'd to open them to their *Minister*) and they needed no other Arguments to incline them to pity each other's Case, but to consider their own; there being a Propensity in *Nature* to succour those who groan under the like Miseries with our selves. So that by these and the like means they soon contracted a very intimate acquaintance.

THE Benefit of Dr. *Horneck*'s Awakening Sermons, and the Morning

ning Lectures on the Lord's Day in *Cornhill*, preach'd by Mr. *Smithies*, (chiefly design'd for the instruction of Youth) having occasion'd much of this happy Work upon the Spirits of these *Young-men*; they did more particularly apply themselves to these Divines for Direction, who had been Instruments in the Hand of God for their conviction.

AND upon their frequent Application to these and other *Ministers*, it was advised, That since their Troubles arose from the same Spiritual Cause, and that their Inclinations and Resolutions centerd in the same Purpose of a holy Life; they should meet together once a week, and apply themselves to good Discourse, and *things wherein they might edifie one another.* And for the better regulation of their Meetings, several *Rules* and *Orders*

were prescrib'd them, being such as seem'd most proper to effect the End propos'd.

UPON this, they met together, and kept to their *Rules*; and at every meeting (as it was advis'd) they consider'd the Wants of the Poor; which in time amounted to such considerable Sums, that thereby many poor Families have been reliev'd, some poor People set into a way of Trade suitable to their Capacities, sundry Prisoners set at Liberty, some poor Scholars furthered in their Subsistence at the *University*, several Orphans maintain'd, with many other good Works.

BUT they were not presently brought to those *pious Exercises*, *Orders*, and Things of *publick Benefit*; to which they are now, by the Grace of God, advanced. As

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no Creature is born in its full Perfection, so the improvement of these Societies grew up by degrees, by conferring one with another, and by their enlarg'd Desires of doing Good, as Occasions and Advice were offer'd them. So that I cannot but recommend *Christian Society* with the greatest earnestness, to all sorts of Men. It must needs be as useful to *Magistrates* and *Ministers*, in carrying on their arduous work of regulating and reforming Mens Manners, as daily Experience shews it to be to *Artists* and *Tradesmen*, who joyn together in *Companies* and *Societies*, and find their Arts and Interests advanc'd by a multitude of Heads and Hands. So that we may very properly pronounce *Solomon's Woe to him that is alone.*

THESE *Young-men* soon found the Benefit of their Conferences one with another, by which (as some of them have told me with Joy) they better discover'd their own Corruptions, the Devil's Temptations, and how to countermine his *Subtile Devices*; as to which each person communicated his Experiences to the rest.

IT seemed proper, for the better management of their *Common Stock* for Charitable Uses, to chuse two *Stewards*, as the *Managers* of their Charity. And the two first Stewards that I find (after diligent search) were in the Year 1678. whose Names I have by me, with a recorded Succession of them to the beginning of the Reign of King *James* II. at which time the face of the *Reformed Religion* being clouded, and all private Meet-

Meetings ſuſpected, ſome of theſe young perſons, not having dig'd deep enough to have a firm Root in Religion, began to ſhrink and give back, (like the Seed in our *Saviour*'s Parable, which had no deepneſs of Earth) being afraid of the Jealouſie of the State againſt them, eſpecially when they ſaw the *bloody* and *mercileſs Executions* in City and Country, with which that Reign began, which dy'd it of ſuch a crimſon colour, as render'd it frightful to many, particularly to theſe young *Proſelytes*, inſomuch that ſome of them forſook their wonted Aſſemblies, and getting looſe from their ſtrict *Rules* and good *Society*, they grew cool in Religious Concerns, and alas! ſome of them grew looſe and extravagant.

Times of Danger are indeed Times of Tryal, and many times of Falling; as it prov'd to the first Followers of our *Blessed Saviour*, who kept close to their Master whilst he was at liberty, but when they saw him apprehended, and in the hands of powerful Enemies, *they all forsook him, and fled.*

But, thro' the Grace of God, there was not such a total tergiversation among these Disciples of our Lord; but, on the contrary, some of them being encourag'd by others, who till then had not been of this Society, being also griev'd at Heart to see some of their Brethren *turn their Backs in the day of Battel*; and being animated with holy Zeal against the growing Interests of *Popery*, (which then appear'd not only open, but in Armour; being promoted by the utmost

most Power and most earnest Zeal of the *Prince* then reigning): Being (I say) greatly moved on all these accounts, they took up a more vigorous Resolution than ever, to do what in them lay towards the maintaining and encreasing the Purity and Power of Religion in themselves and others. And seeing that the *Popish Mass* was then publickly celebrated not only at the *Royal Chappel*, but in other publick places, they set up (at their own expence) publick Prayers every Evening at Eight of the Clock, at St. *Clement Danes*, which never wanted a full and affectionate Congregation. And not long after they set up an Evening Monthly Lecture in the same Church, to confirm Communicants in the holy Purposes and Vows which they made at the

Lord's Table: And by this publick Lecture (which was greatly frequented) many were confirmed both in the Profession and Practice of the true Principles of *Primitive Religion*; for they were preached by the most eminent *Divines* about the *City* from whose Lips and Pens *Popery*, receiv'd such Wounds, as all her Art will never be able to cure.

IT was the Design of these young Men, from the first framing of their *Societies*, to conceal their Names from publick Knowledge, lest it should seem to be a Device to catch the Applauses of Men; which is but a very poor matter, an aerial Blast, of little importance if you obtain it, and of which you can have no hold; and they look'd upon it with a just Disdain, in comparison with those *exceeding great*

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and precious Promises which the Unchangeable God hath set before men. But they had now a particular Reason for concealing their Names from all but their Ministers and a few Friends; for the Eyes of *Papists then in Power* were intent upon them, who (together with those their Underfetters, whom Gain and the Promises of *Court-favour* had brought over to their Party) pry'd narrowly into all they did: So that they saw, that they had great Reason as well as the *Primitive Christians*, to make use of the *Wisdom of the Serpent*, whilst they as carefully retain'd the *Innocence of the Dove*; especially being in the near Neighbourhood of the *Court*, which was then fill'd with foreign and domestick Zealots for *Popery*, or with crouching false Friends to *Protestancy*.

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IN this Juncture, upon Advice, they chang'd the Name of *Society* for that of *Club*; and instead of meeting at a Friend's House, who might be endanger'd by it, they adjourn'd to some publick House or other, where they could have a Room to themselves, and under the Pretext of spending a Shilling or two, they confer'd seriously together in the same religious manner as formerly; by which honest Artifice they carried on their good Design without interruption, even to the end of that *unhappy Reign.*

THIS their Constancy, Piety, and good Service to the Publick, made them much esteem'd at the beginning of the Reign of K. *William* and Q. *Mary*, those celebrated Instruments of God's Providence, for the restoring our *Religion* and *Liberty*, when the publick Enjoyments

ments of both were just expiring. So that now their Religious Exercises and Purposes grew more publick and famous; which gave occasion to some mistaken or ill-affected People to accuse these *Societies* to the *Bishop*, as things leading to Schism, Spiritual Pride, and many other ill Consequences. This made their Names more publick than ever they thought or desir'd to have them; for now they were oblig'd to appear and justifie their Undertaking; which they did in a very humble and solid Apology, which they presented to the *Bishop*. And their Vindication appear'd so Reasonable and Satisfactory; their Assemblies so Regular and Subordinate to the Publick Worship, and their Designs so truly Christian and Inoffensive, (all which was attested by several eminent *Divines* on their

their behalf) that his *Lordship* declared himself satisfied with it.

FOR indeed, any one that peruses the Vindication of their *Societies*, which they drew up, upon this and another like occasion, (the Copies of which several of them keep by them) will find, that they have given such meek and full Answers to every Objection, that they have render'd it very difficult for any Lover of Piety, or any one that knows and desires the Interests of the *Reformation*, to make any reasonable Objection against their *Orders* or *Design*.

As to that which is fear'd by some sober and good People, namely, that it may degenerate in time to a *Sect*, and introduce *Division*; be it consider'd, that as this would indeed be a very detestable thing, so they have most industriously

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fenced themſelves againſt it, by their *Monthly Communion*; their uſe of many of the *publick Prayers* conſtantly in their Aſſemblies; their ſetting up *publick Prayers* in many Churches in the City, and frequenting them in great bodies, where they appear the moſt devout part of the Congregation; and their utter diſclaiming of all *Schiſm* and *Faction*; and finally, their humble deference to their *Miniſters*, (without whoſe Approbation no *Rule*, *Prayer*, nor *Practice* is allow'd among them). I ſay, all theſe Conſiderations together give any ſober Perſon all the Satisfaction that he can reaſonably demand, that there is no manner of Ground for ſuch a Jealouſie: For indeed, they find ſuch improvement in all *Chriſtian Duty*, and ſuch Satisfaction in their *Conſciences*, in obſerving the

the Constitutions of the Church of *England*, that it is remark'd by some that have made a full Enquiry into the matter, that they could never yet find more than one Instance of any person of these *Societies* that hath faln from the publick Communion to any *Sect* or *Separation*.

AND as to that other dark and dismal Case of some of them, who after an appearance of Zeal for this *pious Undertaking*, and a temporary Partnership in it, have faln off to Vanity and Vice: It is like the cutting off a Member to the rest of the Body; they consider it with piercing Grief, Affliction and Indignation, tho' it be no new thing in every Profession of *Religion* to have some *false Brethren*. The first Planters of *Christianity* had reason to sigh over the Apostacy

stacy of a *Judas*, a *Nicholas*, a *Demas*, whom the *Love of this present World had ensnared.* And I mention this, that every one that maketh profession of *Religion*, and *thinketh that he standeth, may take heed lest he fall.* And that they may *dig deep*, and lay a firm Foundation in Faith, Lowliness of Mind, and sound Knowledge of the great Things of our Salvation; and that they be very strict in Christian Watchfulness, and in Mortification of the Desires of Sin, and the inward Workings of Corruption, even to their Life's end.

TO fall from a *high Profession* of Religion, will prove a very crushing and dreadful Fall. And therefore let every *Christian* look well to the Sincerity of his own Heart, that his Spiritual Knowledge and Holy Vows may not encrease the num-

number of his Stripes at last, for want of walking suitably thereto, and of persevering therein.

MANY of these *Unhappy Revolters* from their former strictness of Life, are now not able to bear the Reproofs of their persevering Brethren; they shun their Company, they know not how to converse with them, and are asham'd to look them in the Face. And sometimes they pray them to disturb them no more by their Admonitions, since they apprehend all the Danger they threaten them with to be very true, and foresee their desperate End sometimes with a Terror not to be express'd. And their Design seems to be, to divert those *Melancholy Thoughts* as long as they can, with all the Sensual Merriment they can invent. So true is that Observation, That *Religion*

ligion can torment those whom it cannot reclaim.

O! how much greater Comfort is there in the *Conscientious Practise* than in the *Prophane Contempt* of Religion, even in the course of this mortal Life! But who can express the infinite difference betwixt them in the Hour of Death, the Day of Judgment, the state of the Resurrection, and the unchangable Eternity to come?

TO shun this fatal Danger of apostatizing from God, and reversing their Vows made to Him; it is the Practice of all these *Societies* to partake of the *Holy Supper of our Lord* as frequently as they may, thereby to devote themselves afresh to their *good Master*, and to confirm their Purposes of perpetual Service to Him, and as a Means of receiving Spiritual Strength from Him so to do. AND

AND in order to their more advised Preparation for so solemn a Work, there is in some one Church or more of this City a Sermon preached every *Lord's Day* in the Evening (by the procurement of some of these *Societies*) on the important Subject of *due Preparation for the Lord's Table, and a meet department after it*; by which great Good has been done, and a deep sense of Religion wrought in many persons.

AND by this their Care to acquit their Consciences, as to this last Command of our *dying Lord*, many of them have (by the Grace of God) attained to that *excellent primitive Temper* of frequent communicating without growing formal; not lessening due Reverence by the frequency, nor extinguish-

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ing the proper Exercises of Love to God, Thankfulness and Spiritual Joy at this Divine Sacrifice of Praise, (as some unhappily do) by excessive and unseasonable Terror and Dread.

THERE is such Love amongst those of them that have faln under my Observation, that scarce any natural Brothers are so vigorously affectionate. I have often beheld their meeting and parting Embraces with admiration; and those who are newly admitted are soon contracted into the same Fellowship of *Christian Brotherhood.*

IT is requir'd of such as desire to joyn themselves to them, That they give the *Society* a solemn Account of their Sense of Spiritual Things, with the *real Motives* which lead them to this Undertaking, and what they seriously purpose

pose as to their Future Life. This is many times done in Writing; and I have perus'd some of their Papers, and have found them pen'd in such an honest, affectionate and undisguis'd stile, with such pious and sensible Expressions, and in so modest and humble a manner, that they would mightily affect any pious person to read them, and move him to break forth in pathetick Praises to God, who hath given such Grace to young Men in so degenerate an Age.

AS for the *Reproaches* which ill People cast on these *Societies*, it is what good Things and Persons have ever met with from the beginning, and must be expected to the end of the World. The Scoffs and Grudges of such People against any thing, demonstrate that there is Good in it; and indeed their Com-

Commendations may be look'd upon as an effectual Defamation.

UPON such Occasions of Slanders and Evil-speaking against them I have heard them exhorting and recommending to each other the true *Christian Armour* of Humility, Patience, and a Resemblance of our *Blessed Saviour*'s Silence under Revilings, admiring that divine Command of his, of returning *Blessing for Cursing*, and of endeavouring to *overcome Evil with Good*, minding one another not to make any mention of their being of such or such a Society, but to make their *Holy Lives* to testifie, that they are real Christians.

AND thus by exhorting and encouraging one another to Christian Duty, the Piety of many of them has appear'd very eminent and exemplary; insomuch, that it is evi-

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Commendations may be look'd upon as an effectual Defamation.

UPON such Occasions of Slanders and Evil-speaking against them I have heard them exhorting and recommending to each other the true *Christian Armour* of Humility, Patience, and a Resemblance of our *Blessed Saviour*'s Silence under Revilings, admiring that divine Command of his, of returning *Blessing for Cursing*, and of endeavouring to *overcome Evil with Good*, minding one another not to make any mention of their being of such or such a Society, but to make their *Holy Lives* to testifie, that they are real Christians.

AND thus by exhorting and encouraging one another to Christian Duty, the Piety of many of them has appear'd very eminent and exemplary; insomuch, that it is evi-

evident, even to demonstration, that their Zeal hath in many places given new Life to the celebration of the *Lord's Supper*, *publick Prayer*, *Singing of Psalms*, and *Christian Conference*, Duties which were in many places almost disused, or perform'd in a cool and languishing manner.

THIS is (as far as human Eye can see) the real and only Design of these *Societies*, who seem with one Heart to attempt, by the most pious and peaceable methods, to put a stop to our overflowing Wickedness, remove our Plagues, and to dispose us into a meetness for the Blessings and gracious Presence of God; by whose Blessing they have of late years so encreas'd amongst us, that there are now 25 distinct Bodies of them, within the compass of the *Bills of Mortality*. And besides

sides, those that have been some time erected in the University of *Cambridge*, and in the City of *Glouceſter*, &c. there are others newly formed in *Shadwell*, *Greenwich*, and even as far as *Dublin* in the Kingdom of *Ireland*; where, from three or four persons, with which they began, they are now encreas'd to nine or ten *Societies*, containing about Three hundred persons. And they find such Encouragement there from the pious *Archbiſhop*, and from several *Divines*, and other *conſiderable Perſons*, that they have been a means of reviving a great Senſe of *Religion* in many of the Inhabitants of that City, and have begun a very hopeful *Reformation* of Manners among them; the *Archbiſhop* having ſigned his Approbation of their Orders, which are copied

from those in *London*: And indeed all these good Effects were occasion'd by the Examples of the *London Societies*, and by the removing of some few of the *London Associates* to *Dublin*.

This minds me to add, that out of these Religious Societies in *London*, there have been two Associate Bodies formed, who have made it their Endeavour to inform against *Vice* and *Prophaneness*, in order to suppress the publick Insolence of it, meeting weekly to carry it on, according to the legal and prudential Rules which some worthy Gentlemen, learned in the Law, drew up for them; in which they have spent a great deal of Time and Labour, and have suffer'd many Reproaches for their Diligence in this good and necessary Work; yea, they have often run the hazard

zard of their Lives in it, which they underwent with Christian Courage, being greatly supported (under God) by divers of our *Bishops* and *London Divines*, who told them, That if any of them suffer'd in so divine a Work, they would very much resemble the *Martyrs* and *Confessors* of Christ, and receive the Reward of it in the other World. And in this respect, the *Right Reverend Bishop of Glocester*, and those worthy Divines, Dr. *Horneck*, Dr. *Jekyl*, and Mr. *Edward Stephens*, have most eminently signaliz'd their Zeal for their Great Master and His Work.

AND here, I conceive, it may be conducive to the Publick Good to make another eminent *Society* known to the World, which is of late erected in this our *capital City*, which consists of many *considerable*

Gentlemen and *chief Citizens*, who frequently meet to superintend, direct, and pursue this glorious Work of *Reformation*, consulting the best and most advisable methods to carry it on, spending a great deal of time weekly, and sometimes daily, in it, and furthering it by very large and honourable Contributions; by whose means several Thousands of Drunkards, Swearers, and Prophaners of the Lord's Day have been brought to just Punishment: And they have by various methods excited all the Cities, Corporations, and Market-Towns in this Kingdom to do the like.

AND to the great and just Honour of many worthy *Justices of the Peace* in and about this City, be it mention'd, That a very considerable number of them have agreed

agreed to meet weekly, to promote and facilitate this excellent Design.

AND here I may not with Justice omit to mention a very active and successful *Society for Reformation*, consisting of about Sixty persons, most of them House-keepers in and about the *Tower Hamblets*, to whom several persons in various parts of the City are joyn'd, with several *Church-wardens*, *Constables*, and other *Officers*. And tho' this Society is compos'd of persons who differ one from the other in some lesser Circumstances of Religion, yet they act as one Man against *Debauchery* and *Prophaneness*: And they have put down several open Markets which were kept on the Lord's Day, and have suppressed some hundreds of Houses of ill Fame, and have brought

the Frequenters of them to due Shame and Punishment. And by the means of this Society alone, about 2000 lewd Persons have suffered the penalties of the Laws suitable to their Crimes. And their Proceedings herein have been so prudently and legally managed, that they have for some time past received great Countenance in the several *Courts of Judicature*; and Encouragement from the *Lord Mayor and Court of Aldermen* of this City, who have honourably contributed towards the necessary great Expence of so vast an Undertaking.

AND indeed, all these *Societies* before-mentioned, with some others in the different parts of the City (which I shall not particularly insist upon) have by the blessing of Almighty God so happily

pily prevailed, that the open opposition to *Reformation* is greatly abated, the general *Odium* and the threatning Dangers of informing against Vice and Prophaneſs much leſſened, and the bleſſed Work of Reformation ſet into ſuch an excellent and ſucceſsful Method, that the outward part of it would ſoon be effected, would but ſome few in every Street or Pariſh who are of Place and Power, pull their Hands out of their Boſoms to engage in this honourable and neceſſary Work; or would others, who are of Ability, but contribute as it becomes them, towards the Expence of it. For, the apprehending of lewd People, and the Proſecution of them in the courſe of our Law is very chargeable; in ſo much, that more than *ſeven hundred Pounds* have been ex-

pended in this work by one of these Societies alone, within the space of the last three years: As it may be proved by *their Book of Accounts*, to any one that desires it for any good End.

AND that none may be discouraged on the account of the general Overflowing of Vice, and the dispropotionable fewness of Hands engaged to put a stop to it, It is fit that it be known, that the chief part of this Opposition to *Publick Immorality* has been occasioned by the meeting of 4 or 5 private Persons together, who duely considering and bewailing the Height and Extent of the Sins of this Nation, came to a Resolution of doing their utmost to oppose it, in the due course of our Laws. An Attempt, which methinks, seemed as Generous and He-

Heroick, as that of *Jonathan and his Armour-Bearer*, who being inſpirited by God, reſolved to attack a whole Army of *Philiſtines* encampt on a vaſt Hill: But the Lord of Hoſts who led them on in this noble Enterprize, did ſucceſsfully carry them thorow it, to the utter Diſcomfiture of thoſe numerous Enemies of God: And ſince we may without Raſhneſs conclude, that this Effort againſt publick Sins has the ſame *Original* with that of *Jonathan*, we hope it may at laſt attain the ſame *End*, tho' this Attempt againſt numerous and heightened Enormities has as great Diſadvantages as that, in humane Eſtimate.

O! what a Field of Honour lies here, before all Perſons among us! In which *Magiſtrates* and *Miniſters* are more eſpecially concerned to

be *Leaders*, who are by their Offices designed to direct the Consciences, and regulate the Conversations of Men. I beseech the Almighty and All-good God to inspirit and determine them effectually to this Work, to which he loudly calls them, a work absolutely necessary not only to our Prosperity but Subsistence; and for want of which we are almost undone.

AND in truth, the Glory of Almighty God, and the Support of our Church and State, are so manifestly concerned herein; that I cannot see how the *Ministers of Justice* or of *Divine Service* will be able to answer the unchristian Neglect of it, before the Lord Jesus Christ (the Judge of All) before *whose Judgement-Seat we must all appear*, and that very speedily.

Where

Where two *Armies* are engaged in a bloody and uncertain Battle, how will those *Regiments* answer it to their *Prince*, who stood by, and idly lookt on, without striking one hearty stroke in his Cause, to whom they vowed a military Faithfulness to their Death? But above the rest, how will the *Officers* of those dastardly Troops, answer it to their *Sovereign*, who dreaded a little Danger and Hardship in his Service, more than his *Royal Displeasure?*

AH Sirs! If we are now backward to contribute our utmost Endeavours in our several Stations towards the suppressing those impudent and scandalous Vices, whereby *our God and his holy Religion*, are so outragiously blasphemed: If we prefer carnal Ease, the Favour of men, or any worldly Interest

tereſt, before the Honour of our God and the propagation of Religion: What inſupportable Shame, Horror and Regret will at laſt ſeize us, and for ever torment us! And therefore I again beſeech the *Holy Spirit* to excite and fix in us all (even in *Magiſtrates*, *Miniſters*, and all Ranks of *People*) a vigorous and effectual Zeal for his holy Name and Will; and a juſt Concern for the languiſhing Repute of the *Chriſtian Name*, and of the *Reformed Religion*.

AND as for all thoſe various *Degrees* of men who have already ſet their Hands to this excellent Work, may they never ſlacken their Hands or pull them back. Let me entreat them to act in it with a Zeal, Conſtancy and Purity of Intention, ſuitable to ſo divine an Employment as that they engage

in,

in, to so great and good a Master as they serve, and to that infinite Reward which they may expect. Be not such Enemies to your selves, as to be *weary of well-doing*, since in a short *time you will reap, if you faint not.*

O Christians! Look unto Jesus, who not only *underwent the Contradiction of Sinners*, but *endured the Cross*, and *despised the Shame, for the Glory which was set before him.* Remember, That as a *Curse* is threatned to such as *do the Work of the Lord negligently*, So a *Crown* is prepared for those *who are faithful unto Death.*

THE Time of our Warfare is but short, and the difficulty of it will be much sweetened by the *promised Comforter*, and the Reward of well-doing will be of infinite Value and eternal Duration.

And

And as no work in the World will be more commended of our supreme Judge at last, than this of Reformation; since he himself *sits as a Refiners Fire and as Fullers Soap*, to purifie and cleanse his People from their sins; and since he will e're long consume that Reprobate *Silver*, which is not effectually refined by those means of Purification which he hath ordained: On all these accounts, I say, we have no Concern upon Earth so great, as to acquit our selves well in this our spiritual Calling, not *being slothful, but diligent Followers of them, who thro' Faith and Patience inherit the Promises.*

AND here I cannot but call upon our dissenting Brethren also to joyn their Hands and Hearts with us in casting out those *Publick Sins* which threaten and endanger

us

us all; and in furthering a *Publick and General Reformation of Manners*, which is here endeavoured, and is put into a judicious Method in order to ſucceſs. And let me entreat them, even by the Bowels of our common Lord and Saviour, that they ſtudiouſly endeavour to diſpoſe their Young Ones to follow after things which make for *Peace, Unity and Order*, (the Deſire of which ſeems deeply impreſt on the Spirits of *our Societies of Youngmen*) that the Church of God may enjoy more peaceable and flouriſhing Days in the next Age, than it has in this.

THE making of our Peace with God by effectual *Reformation*, and of *Union* among our ſelves by mutual Charity and Condeſcention; are the happieſt works that any Perſon can apply himſelf to on Earth.

Earth. The satisfaction and peace able Fruits of it here would be exceeding great, and the Reward of it hereafter inexpressible.

NOW these *Societies* afore-mentioned, seem in a great measure fitted to carry on both these great Designs: If at least there be any hope of such inestimable Blessings, left to such a profligate People as we are: For they have been instrumental, to bring several *Quakers and Enthusiastic People* to Baptism, and to a sober mind: And of the Conversion of many prophane Persons, and of bringing others to legal Punishment, who appeared otherwise incorrigible.

AND many of our *Ministers* have found by Experience (as they have assured me) that the planting of one of these *Societies* in their *Parish*, has been a means of

of enlarging their *Congregations* and *Communions* to a very great Increaſe; and not only ſo, but of introducing a more devout Deportment in all *Publick Ordinances*. So that it is greatly to be wiſht, that every parochial Miniſter would endeavour to erect a Society of this Nature in his Pariſh, which he might do, if he could but find 2 or 3 Young-men or Houſe-keepers in it, of pious Inclinations and a ſober Life, (and if ſuch a number as this cannot be found in any place, it is worſe than *Sodom*) and we may begin a Society with theſe (as many of thoſe which are now numerous, began at firſt) till more be added to them *by the Grace of God*. A thing of this Nature heartily undertaken for the Glory of God, and attended with Prayer, Diligence and Pati-

Patience, could hardly miscarry. And a good Minister would find his work happily furthered by such a *Pious Nursery* of Youth; and the poor Neighbour-hood not a little comforted by their Charity: Yea, the very money which is by the Law forfeited to the poor, by Swearing, Drunkenness, and prophaning the Lord's day, would be a seasonable Relief to the poor in these hard times; for by these Penalties, 55 *Pound* was raised in one Parish of this City lately in the space of one Year.

BEFORE I conclude, it may be expected that I give some Description of the *weekly Conferences*, and *joynt Devotions* of our Religious Societies: But I shall not need to insist on this, since the Method of both is hereunto annexed, partly for their Use, and partly to prevent

vent Misrepresentation by false Reports: So that, I shall only add, That as they use very affecting Prefaces before they pray to God, or praise his great and holy Name, to raise and fix their inward Devotion; so they always use a very reverend outward Deportment in the worship of God, that their Body may not seem to mock or disapprove of that which their Soul is doing. Which is surely agreeable to all *Sober Reason*, and *Sound Religion*. Our *Creator*, *Redeemer* and *Sanctifier*, ought to be owned, worshiped and glorified with those Bodies (as well as those Souls,) which his *Almighty Power*, *Wisdom* and *Goodness*, hath created, redeemed, doth sanctifie, and will glorifie. So that, in Prayer, they all kneel, according to the direction of the Spirit of God, *Psa.* 95. 6.

And

And according to our Blessed Saviours Example: Luk. 22. 41. *He kneeled down, and prayed.* And in *singing of Psalms*, or any other *solemn Doxology*, they stand up; which is surely the fittest Posture for this exalted part of God's Worship. And if I may speak my own Experiences, I think, we shall find our Souls greatly raised by our bodily Reverence. Tho' it be still allowed, That the spiritual Reverence of the Soul is vastly the chiefest, and that in all bodily Weakness, and other necessary Impediments, *God will have Mercy and not Sacrifice.*

MANY of them meet together at each others Houses, also in the Evening of many *Feasts of the Church* and *Holy-Days*; where they discourse seriously on the Subject-Matter of the Day. By which

which they find themselves much informed in many essential parts of the *Christian Religion.*

THESE their holy Purposes, have for a considerable time been cherished & improved by some of our pious Bishops, who have often preacht to them on these Occasions: And in particular, one of them has for many years allowed them the use of his Church, and been present at the Sermons which they procured, and has also written a most excellent *Vindication* of these beginnings of *Reformation.* And another of them who, gives a most illustrious Instance of his Care in cultivating Youth, by training up *Young Schollars* for the Ministry, not only at his own Expence, but by his personal Instruction of them, hath published to the World the great Delight with which our late

Pious

Pious Queen received the Account of this hopeful Method of reforming of Youth by these Societies, and with what Concern she often inquired after it. His words are these, *She did hearken carefully after every thing that seemed to give some Hope, that the next Generation should be better than the present, with a particular Attention: She heard of a Spirit of Devotion and Piety that was spreading it self among the Youth of this great City, with a true satisfaction: She enquired often and much about it, and was glad to hear it went on and prevailed; which was her hearty Wish and daily Prayers. Essay pag.* 118.

THERE are also several worthy *Gentlemen*, who encourage and assist these Societies, (particularly in their Endeavour to suppress the publick Vices,) with their Counsels

sels and Examples; and by their Purses and Power: But alas! The number of these sober and pious Gentlemen is confessedly small, if compared with the vast numbers of others, to whom the very Name of *Reformation* is harsh and disagreeable. But since there is evidently so much Goodness in these *Societies*, as to give us Hope that *they are of God*; we have thence a solid ground to hope, *that they will not come to nought.*

IN this Hope I have often been encouraged, when I have observed with what Delight and Industry they prosecute their holy Purposes. I have known some of them (who have been at their own Liberty) come out of the midst of the *City* (after their Shops have been shut) three or four miles to the outmost parts of the *Suburbs*,

to

to give Instruction and Encouragement to a new-planted *Society*: Returning again a considerable time after night in all the Inconveniencies of the darkness and uncertain weather, with the chearing Thought of having been well imployed.

I must also further note, to the Praise and Glory of *Almighty God*, by what remarkable *Providences* it hath pleased him to further this divine Work. For, the Conversions of some of those Young-men who have been very instrumental in this Affair, have been very wonderful.

ONE of them had such an affecting Dream of the *Day of Judgment*, that he forthwith becam a very zealous Servant of God; and was so sensible of the importance of securing Peace with God and re-

redeeming time; that for several years together, he spent the greatest part of the night in Prayer and pious Exercises; as his Chamberfellow informs me. He also begged leave of his Master to retire a little while to his *Devotions* at Noon, and to have Liberty to partake of the benefit of some publick *Sermons* and *Prayers*, promising to give him satisfaction for it, when he came out of his Time: Which accordingly he did, tho' it does not speak the Piety or Charity of his Master, who required it of him.

ANother of them (tho in perfect health) could not rest in his Bed for several nights together, which at last brought him upon his knees to ask it of God, with some Sorrow for his Sins, (for he had lived a very ill Life) and he found such Ease to his mind thereby, that it presently conduced to

to give Information and Encouragement to a new-planted *Society*: Returning again a considerable time after night in all the Inconveniencies of the darkness and uncertain weather, with the chearing Thought of having been well imployed.

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redeeming time; that for ſeveral years together, he ſpent the greateſt part of the night in Prayer and pious Exerciſes; as his Chamberfellow informs me. He alſo begged leave of his Maſter to retire a little while to his *Devotions* at Noon, and to have Liberty to partake of the benefit of ſome publick *Sermons* and *Prayers*, promiſing to give him ſatisfaction for it, when he came out of his Time: Which accordingly he did, tho' it does not ſpeak the Piety or Charity of his Maſter, who required it of him.

ANother of them (tho in perfect health) could not reſt in his Bed for ſeveral nights together, which at laſt brought him upon his knees to ask it of God, with ſome Sorrow for his Sins, (for he had lived a very ill Life) and he found ſuch Eaſe to his mind thereby, that it preſently conduced to

his bodily Rest; which led him to the further exercise of it, especially before he went to bed. And then taking some Delight in the Duty, he frequented the *Evening Prayers* set up at eight of the clock by these Societies; where he observed the affectionate Devotions of these *associated Young-men*; and after Prayers, made his Condition known to some of them, who mightily assisted him in the Ways of God, and he is ever since reduced (thro' divine Grace) to a very good Life.

ANOTHER of them was told by an idle prating Woman, that she was perswaded, he would not live long; which she grounded upon a most impertinent Observation, not worthy to be mentioned. But this jesting Talk awakened him in good earnest to prepare to die: So *powerful is a trivial means in the hands*

hands of the All Mighty God. Whereupon, he spent the greatest part of the following night in Prayer, with earnest Vows and Tears: And he has lived a very devout and exemplary Life ever since, which is about nine Years.

MANY others, have in my hearing, praised God that ever they were acquainted with these *christian Associates*: And have owned, that their knowledge of God, and conversion to him were occasioned thereby; yea, I never yet met with one member of any of these Societies, who did not greatly praise God for the benefit they reap from him.

AND since the time, that the usefulness of these *Societies* has been visible to the world; Their Zeal hath provoked some of their dissenting Bretheren to joyn with them occasionally, and to set up

the like among themselves. And who knows, but that this *Essential Union* of theirs in the Love of God and goodness, may at last draw them to center in the same *Communion*; and so bring a most inestimable Blessing to this *bleeding Church and State*: Than which no Blessing upon Earth can be imagined greater. For, it would mightily strengthen the languishing interest of *Protestancy*; and envigorate the the Power of our *Holy Religion*; and be the best and surest foundation of a vigorous and general Reformation. And this, in a time when both Union and Reformation are almost despair'd of. And if once the Holy Spirit of God vouchsafes us these his heavenly Fruits of *Unity* and *Purity*, *England* will indeed be *the Glory of all Nations*.

IN fine, we have here many Hundreds of young, sober, and active

active men, freely and solemnly engaging themselves to live strictly as it becometh our *Holy Religion* (the Honour of which is at this day deplorably sunk) and humbly offering their utmost service to our *Magistrates* and *Ministers*, in order to suppress the publick Practice of those *scandalous and insolent Sins* which endanger both our *Church and State*. And there seems to be a zealous and generous Spirit in them animating them to this noble Enterprize: And they are put into an excellent method to carry it on in all the parts of the City, of which they have already given sufficient proof. And truly, if these meanes of *Reformation* be not accepted, it will be difficult to find out any other that is so like to effect it, or to *better the next Generation, in which all our Hope of Pro-*

ſperity on Earth ſeems to lie. So then, if it ſhall pleaſe Perſons in *Place and Power* to improve this Talent layd before them, by ſtrengthening thoſe Hands which are heartily ſtretcht forth againſt Prophaneſs, but need their aſſiſtance to effect it: What eminent ſervice may be done *for God and theſe Kingdoms* in this Seaſon? But if this deſign be mockt and brow-beaten (as many things propoſed for the *publick Good*, and this in particular hath been) and if ſome vain people give it a *Nick-Name*, and term it an imprudent or unſeaſonable zeal, or the like, and then the reſt decry and diſcourage it, or at leaſt are aſhamed to own it, or appear for it. I am perſwaded, That notwithſtanding the common Cry of *Peace, Peace*; It will be hard to aſſign good Proof, *that we are not near to Deſolation.*

A Specimen of the Orders *of the* Societies *before mentioned; with the Reason of their being here made Publick: And a brief Vindication of their Design drawn by some of the Members of those* Societies.

I.

THAT the sole *Design* of this *Society* being to promote real Holiness of Heart and Life: It is absolutely necessary that the Persons who enter into it, do seriously resolve to apply themselves in good earnest to all means proper to *make them wise unto Salvation.* 1 Pet. 1. 15. Josh. 24. 15. 2 Tim 3. 15.

II.

THAT in Order to their being of *one Heart and one Mind* Rom. 15. 6, 5.

in this Design, every Member
Phi. 2. 2 of this *Society* shall own and manifest himself to be of the
1 *Pet.* 2 13. *Church of England*, and frequent the *Liturgy*, and other publick Holy-exercises of the same. And
Eph. 4. 2. that they be careful withal to
Rom. 12. 18. express due Christian *Charity*, *Candor* and *Moderation*, towards all such Dissenters as are of good Conversation.

III.

THAT the Members of this *Society* shall meet together one Evening in the week at a convenient place, in order to en-
1 *Thes* 5. 14.
Rom. 14. 19. courage each other in *practical Holiness*, by discoursing on spiritual Subjects, & reading God's Holy Word; and to pray to *Al-*
Psal. 34. 3. *mighty God*, and praise his Name together.

AND to this Assembly any serious Person may be admitted, upon Request.

THAT

IV

THAT at such Meetings, there be no hot Disputes about controversial Points, State Affairs, or the Concerns of Trade and worldly things. But that the whole bent of the Discourse be to *glorifie God, and edifie one an other in Love.*

Rom 15. 6. *Eph.* 4. 16.

V.

THAT it be left to every Persons Discretion to contribute at every weekly Meeting, what he thinks fit towards a *Publick Stock* for pious and charitable Uses: And the money thus collected shall be kept by the two *Stewards* of the *Society* (who shall be chosen by Majority of voices once a year or oftener) to be disposed of, by the consent of the Major part of the Society, for the uses abovementioned. And the said *Stewards* shall keep a faithful *Register* of what is thus collected and

1 *Cor* 16. 2.

distributed; to be perused by any Member of the *Society*, at his Request.

VI.

THAT any respective Member may recommend any Object of Charity to the *Stewards*, who shall (with the consent of the rest) give out of the *common Stock*, according as the occasion requires. And in a case of extraordinary necessity, every particular Person shall be desired to contribute further, as they shall think fit.

VII.

THAT every one that absents himself four Meetings together (without giving a satisfactory account to the *Stewards*) shall be lookt upon as disaffected to the *Society*.

VIII.

THAT none shall be admitted into this *Society*, without giving due notice thereof to

to the *Stewards*, who shall acquaint the whole Society therewith. And after due Enquiry into their Religious *Purposes*, and *Manner of Life*: The Stewards may *admit* them to subscribe their Names, if the Major-part of the Society allows of it; and not otherwise. And with the like Joynt-Consent, they may *exclude* any Member proved guilty of any Misbehaviour after due Admonition, unless he gives sufficient Testimony of his Repentance and Amendment, before the whole *Society*

IX.

IT is hereby recommended to every Person concerned in this *Society*, to consider the many inconveniencies, (and many times sins) which attend *Ale-House-Games*, and wholly decline them. And to shun all unnecessary Resort to such Houses, *Ga.* 5. 13.

1 *Thes.* 5. 22. ses, and Taverns; and wholly to avoid lewd *Play-Houses.*

X

THAT the respective Members of this *Society*, shall heartily endeavour, thro' God's Grace;

1 *Thes* 4. 6. 1. TO be *just* in all their Dealings, even to an exemplary Strictness.

1 *Thes* 5. 17. 2. TO *pray* many times every day: Remembring our cotinual dependence upon God both for spiritual and temporal things.

1 *Cor.* 11. 28. *Luke* 22. 19. 3. TO partake of the *Lords Supper* at least once a month, if not prevented by a reasonable Impediment.

Mat. 11. 29. 4. TO practise the profoundest *Meekness and Humility.*

Mat 7. 1. 5. TO watch against *censuring* others.

Psa. 139. 23. 6 TO accustom themselves to *Holy Thoughts* in all places.

7. TO

7. TO be helpful one to another. 1 *Cor.* 12. 25.

8 TO exercise Tenderness, Patience, and Compassion towards all Men. *Tit* 3. 2.

9 TO make serious Reflections on themselves when they read the *Holy Bible*, or other good *Books*, and when they hear *Sermons*. 1 *Cor.* 10. 11.

10 TO shun all fore-seen *Occasions* of Evil: As evil Company, known temptations, &c. 1 *Thes.* 5. 22, *Luke* 16. 25.

11. TO think often on the different Estates of the *glorified* and the *Damned* in the *unchangeable Eternity*, to which we are hastening.

12. TO *examine* themselves every night, what Good or Evil they have done in the day past. 2 *Cor* 13. 5.

13. TO keep a *private Fast* once a month (especially near their approach to the *Lords Table*) if at their own disposal; or to fast from some Meals when *Mat* 6. 16. *Luke* 5. 35.

they

they may conveniently.

Gal. 5. 19. 24. 14. TO mortifie the Flesh with its Affections and Lusts.

1 *Pet.* 3. 8. 15. TO advance in heavenly-mindedness, and in all Grace.

16. TO shun spiritual Pride and the Effects of it, as Railing, Anger, Peevishness and Impatience of Contradiction, and the like.

Fam. 5. 16. 17. TO pray for the *whole Society* in their private Prayers.

Fo. 5. 39. 18. TO read pious Books often for their Edification, but especially the *Holy Bible*: And herein particularly,

Mat. 5, 6, 7. *Chap. Luke* 15, 16, *Chap. Rom.* 12, 13, *Chap. Eph.* 5, 6, *Chap.* 1 *The.* 5. *Chap. Rev.* 1, 2, 3, 21, 22, *Chapters.*

And in the old Testament.

Lev. 26. *Chap. Deut* 28. *Cha. Isa.* 53. *Chap. Ezek.* 36. *Chap.*

19. TO be continually mindful of the great Obligation of this

this *special Profession of Religion*; and to walk so circumspectly, that none may be offended or discouraged from this by what they see in them; nor occasion given to any to speak reproachfully of it.

20. TO shun all manner of Affectation and Morosenes; and be of a civil and obliging Deportment to all Men.

XI.

THAT they often consider, (with an awfull dread of God's wrath) the sad *Height* to which the Sins of Many are advanced in this our Nation; and the bleeding *Divisions* thereof in *Church and State*. And that every Member be ready to do, what upon consulting with each other shall be thought advisable, towards the punishment of *publick Prophaneness*, according to the good Laws of our Land; required to be put in

Mala 3. 16.

Judg. 5. 15.

Dent. 13. 8.

Lev. 24. 11.

Ex-

Execution by the *King's* and the late *Queen's* special order.

XII.

THAT each Member shall encourage the *Catechizing* of young and ignorant People in their respective Families, according to their Stations and Abilities: And shall observe all manner of Religious *Family-Duties*.

Deut. 6. 7. *Josh.* 24. 15.

XIII.

THAT the Major-Part of the *Society* shall have Power to make a new *Order* to bind the whole, when need requires: If it be approved by a pious and learned *Minister* of the Church of England, nominated by the whole Society.

XIV.

THAT these *Orders* shall be read over at least four times in the Year by one of the *Stewards*; And that with such deliberation, that each Member may

may have time to examine himself by them, or to speak his mind in any thing relating to them.

XV.

LASTLY, That every Member of this *Society* shall (after mature deliberation and due Trial) subscribe his Name to these Orders: to express his *Approbation* of them, and his *Resolution* to endeavour to live up to them. In order to which, he shall constantly keep a Copy of *them by him.*

The End of the Orders

The Reason of this Publication of the Orders and Design of these Societies.

HAVING found by discourse with several Persons (who have greatly rejoyced to hear of any *Publick Good* set on Foot) that they never before heard of these *Societies*; I could not but wonder that a thing of this Nature could so long remain secret.

THEY have been erected in our Capital City above Eighteen Years: They procure Sermons by way of preparation for the *Lord's Supper*, or to engage a suitable Holiness of Life after it, every *Lord's Day* about five in the Evening, in many of the largest Churches in the City. Their *Charity* is extended to deserving Objects in all the Parts of the *City* and *Suburbs*.

And

And by their Procurement *Publick Prayers* are dayly made in several Chuches at such Hours as they can most conveniently be present at them. And by the means of their great Zeal,& giving Informations,a Multitude of such as have no fear of God before their Eys,have been punish'd for their *Prophaneness and Debauchery.*

SO that, it is to be admired, that their good Deeds and Designs could be so long unknown to so many. But truly, this does very much recommend their *Christian Modesty.* It demonstrates that they do not affect to publish either their *Alms* or *Devotion*, after the vaunting manner of the *Pharisees*, with which our *Blessed Saviour* was so highly offended ;but that they desire to manage their holy Purposes in the most *humble Silence* and *contrived Secrecy.*

I conceived therefore, that it might probably conduce to the enlargement of these useful *Societies*, and to engage the Prayers of good People in their behalf, to give some Publick Account of their *Constitution*, *Design*, and *Orders*; all which have been approved by divers Eminent Divines; and among them, by our late excellent Primate Arch-Bi. *Tillotson*, who after he had examin'd their Orders, and the trifling Objections that were made against them, by some Persons, declared it as his Opinion publickly, and upon several occasions, That these Societies were a Support to our Church: and surely they will not be ashamed to appear in Publick, whereso'ever the *Christian Religion* does.

AND tho' there be some little variations in the *Orders* of some of these *Societies* from others; Yet the Sub-

Substance of them is generally one and the same. In which, I beseech the *Holy Spirit* to establish every Soul engaged therein, and to incline others to be *followers of them in that which is Good.*

THAT we have absolute need of *Reformation* from the Highest to the Lowest; and that it highly concerns us to set about it with speed; are Truths so manifest, that I need not stand to prove them to any Person of serious & sober thought. All such must of necessity conclude with me, *That unless it be effected speedily, we are undone.*

AND I think it will as little be questioned by sober Men, but that these *Societies* do very directly tend towards that desired Effect. However, since some Objections have been made against them, we will now take them into Consideration.

The

The chief Objections which have been made against these Societies, Considered and Answered by some of their Members.

I. WHEREAS it has been Objected, That there is danger of *Schism and Dissention* by their weekly meeting, and conferring together about Religious matters.

THEY Answer. 1. That they cannot conceive where this danger lies. Since no Persons do more professedly own the Holy Doctrine and Constitution of the *Church of England*, than themselves, desiring always to be found in their Practice agreeable thereunto: And that none do more sincerely reverence and esteem the *Publick Ministry*, nor more constantly and reverently attend upon the *Publick Ordi-*

Ordinances: In the great Esteem of which (in Subordination to the Glory of God, and their own and others Salvation) they have at their own Expence set up daily publick Prayers in many Churches, (after due leave obtained;) and have procured (thro' the Assistance of several pious Divines) the benefit of weekly Communions in many Churches, which they frequent in great numbers.

2. THAT some of their Members had by their Examples influenced several *Dissenters* to come to Church, and been a means of bringing several *Anabaptists and Quakers* to Baptism. That they had also been instrumental of preserving from Popery several unsteady and wavering People, in the late Rage of the Plague: and of reducing many licentious Persons

sons to Holiness of Life.

3. THAT as all controversial Points are forbiden by their *Orders* to be medled with in their Conferences, (because they onely designed to promote practical holyness by their assembling together) so in their reading of those practical portions of Holy Scripture to which their Orders direct them, they have recourse to *Dr Hammond's* Exposition, or some other Author recommended by their Ministers.

4. THAT it had in Fact been verifyed for these 20. Years past, that but one Member of these *Societies* had (to the best of their knowledge) left the Communion of the Church of England for any other: Of which Singular defection some special Reasons may be given.

LASTLY. That leaving Maters

ters of Fact, they did Appeal to the Sentiments of all good People; whether their reading of the Word of God with the most orthodox Expositors; their Praying and singing Psalms together; with their Exhorting, Reproving, and encouraging one another in their Spiritual Warfare, have any tendency in Reason & in the Nature of things to make Schismaticks? Or rather, whether any *Church of Christ* will not most certainly be the more established and advanced by the conscientious and general Practice of such Holy Exercises?

II. WHEREAS others have objected, that ill and designing Men may get into these Societies (as *Popish Emissaries have into some others*) and quite pervert their Design, (how good soever in the first institution) to the prejudice of the *Church*.

THEY Answer, 1. That their Orders forbid the admittance of any Person into their *Societies* (as Members) who is not known to some of the Rest, and who does not frequent the Publick Ordinances in that way of Ministration which is by Law established. Which is a caution they use to prevent differences and disorder, and effectually excludes such as are mentioned by the Objector.

2. THAT they are so manifestly studious to comply with the Rules of the *Church of England*, & to yeild a just *Obedience to those that are set over them in the Lord:* That they have been many times censured as guilty of rigid severity, and uncharitableness towards *Dissenting Protestants:* Which they must likewise account an injurious treatment: For as much as they endeavour

vour to ſhun all extremes: Being deſirous to practiſe *Chriſtian Subjection* without prejudice to *Chriſtian Charity.*

III. TO thoſe who Object, that by their reproving and admoniſhing thoſe they converſe with; & by their viſiting the ſick, and ſometimes praying with them; they do invade and intrude upon the *Miniſter's Office.*

THEY Reply, 1. That ſince they are commanded of God, *in any wiſe to reprove their Brother, and not to ſuffer Sin upon him:* And to *exhort one another dayly, leſt any be hardened by the deceitfulneſs of Sin.* They humbly conceive, that their Chriſtian Admonitions and Reproofs can by no good Perſon be cenſured as an intruſion upon the *Miniſterial Function.*

2. THAT ſince the Duty of

visiting the Sick, and administring to them, is one of the great things which will be enquired into by their *Lord* and *Saviour* at the last Judgment: And since all People are commanded *to Pray one for another*: They cannot account it an invasion upon the *Minister's Office*; if at such time as the Minister cannot be present, they use an approved Form of Prayer suitable to the condition of the Sick-Person (which they humbly conceive any *Christian Friend* may and ought upon Request, to do for an other, who by sickness is disabled from doing it himself) And in any case or manner but this, they do not practise it.

IV. TO such as suggest, that there is Danger of *Spiritual Pride* in these *Societies*, by their making a particular and special Profession

of Religion, and being thought *more holy than others.*

2. THAT they cannot think it warrantable to omit any part of *Christian Duty* for fear of *Spiritual Pride, or seeming holyer then others:* Since then, for the same reason they might omit the whole.

3. THAT it is indeed a due Sence of their own and others *Infirmities* which induces them to unite into *Societies* (since *two are stronger than one*, many than few,) knowing that the difficulties are very many and very great which they must encounter in their Passage towards *Eternal Life*: And that such is the Degeneracy even of *Christians* in these latter days, That thro' the *Prophaneness* of some, and the *Luke-warmness and Cowardise* of others; they should but seldom meet with such Conversa-

tion as is highly expedient for the keeping up a due *Warmth and Life* in Spiritual things: Were it not for those frequent Conferences and pious Exercises which are (with good effect) set up by these *Societies*.

V. Whereas it is Objected; That since a Church of *Christ* is a *Society of Christian People*; and that these Societies are erected in a *reformed Church*: That this is a Society within a Society, and a refining upon a *reformed Church*.

TO this they humbly Reply: 1. That they have not yet learnt, that the reading of *God's Word* and conferring on the practical Points of *Religion*, in order to a more holy Conversation; hath at any time by good men been thought prejudicial to the *Church of Christ*. On the contrary, Our best *Divines* recommend these things

things both from the Pulpit and the Press, as the best expedients to support and adorn our *Reformed Church*, and render it worthy of that venerable *Name*.

2. THAT they do not well understand what the Objector means by *refining upon our reformed Church*. If it be meant; that they pretend to reform her *Doctrine* or quarrel with her *Government*: They utterly disclaim any such Practice. But if it be meant, that they desire to *refine and reform* themselves and others, so as to come nearer to her *Purity of Doctrine* in their Practice, than some others do, who shelter their *prophane Lives* under the pretence of her *Holy Communion*: They own this, and must adhere to it; not doubting but they shall have the Prayers of all good People, that they may so do.

UPON the whole matter therefore, they conclude: That since their *Societies* are neither against the Word of God, nor the Laws of Man; but manifestly conducive to Gods Glory, the Salvation of Men, and the publick Interest of our *Church and Nation:* And since they have proved very beneficial to the Souls of the Members, and are agreeable to the primitive Practice of the best Christians, and tend so directly to revive something of their primitive Purity, and Zeal for Religion; together with their Charity, and good works: They humbly crave, That these *Societies* may be encouraged by their *Governours in Church and State,* suitably to the *Spiritual and National* Benefits which may be reapt from them.

Directions

Directions for Religious Conference, with PRAYERS for the use of Religious Societies, *and upon other Occasions.*

I Premiſe, that it may be very expedient, and what would much promote the pious Deſign of theſe *Societies:* That an *Orthodox and pious Miniſter* ſhould be choſen by each Society, as the *Director* and *Viſiter* of it. Who may frequently be preſent at their Aſſemblies, to preſerve Order, excite Zeal, and reſolve Doubts.

THIS would obviate many objections concerning them; and would greatly benefit, countenance, and recommend ſuch Aſſemblies.

THIS *Director* may be choſen every year (when the *Stewards* are) by Majority of Votes (no manner of

Sallary or Reward being to be allowed on this account) and when he is present, it will be his proper place to pray with the *Society*.

THE Members of the *Society* are often to mind one another, to be very punctual to their Hour of Meeting: And to wave lesser Occasions that tend to divert them from coming to it. And when a competent Number of them are met; One of the *Stewards*, (if the *Director* be absent) or any other Person desired, may begin the Conference thus: All standing up.

MY Bretheren, we are commanded of God, that *our Communication be such as tends to the edifying of one another; and such as ministers Grace to the Hearers.* Eph. 4. 29.

And we find the Spirit of God commending the Education of *Timothy*, *That from a Child he had known the Holy Scriptures, which were able to make him wise unto Salvation, thro' Faith, which is in Jesus Christ.* 2 Tim. 3. 15. Let us therefore endeavour at this time to

edifie

edifie one another in the things of God, with the greateſt Humility of Mind, and the tendereſt bowels of *Chriſtian Charity*. For indeed, *Wherewithal can a Youngman cleanſe his way, but by taking heed thereto according to the Word of God?* And that it may pleaſe God to inſtruct our minds therein at this time, and to direct our Hearts and Lives thereby: Let us now put up our Prayers to God, (who is the *Giver of all Grace*, and the Author of all Good) to accompliſh this holy work in every one of us, by his *Holy Spirit*, *for the ſake of Jeſus Chriſt his Son, Our Saviour.* Pſal. 119. 9.

Then the Steward *may devoutly repeat theſe three Collects: All kneeling.*

Prevent us, O Lord, in all our Doings with thy moſt gracious Favour, and further us with thy continual Help; that in all our Works begun, continued, and ended in thee; we may Glorify thine Holy Name, and finally by thy mercy ob-

obtain everlasting Life, thro' Jesus Christ Our Lord.

[*All.* Amen.]

O Most Blessed Lord! who hast caused all Holy Scriptures to be written for our Learning: Grant, that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by Patience and Comfort of thy Holy Word we may embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given us in thy Son, our Saviour Jesus Christ. *Amen.*

O God! for as much as without Thee, we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our Hearts, thro' Jesus Christ our Lord. *Amen.*

Then all rising, and seating themselves in their Places, the Steward *may read one of the Chapters set down in the* tenth Order; *resting so long at the end of every Verse, that any one may*

may have an Opportunity to make any ſerious Remark upon it. Or ſome part of an approved Expoſition *on the* Holy Scripture, *or on the* Catechiſm, *may be read. And in order to a more adviſed Conference upon the moſt important Duties of our holy Religion;* the Steward (*in the abſence of the* Director) *may, at the cloſe of every Weekly Aſſembly, propoſe one of the following* Subjects, *to be diſcourſed upon at their next Conference,* viz.

1. The Duty of Self-examination required, 2 *Cor.* 13. 5.

2. THE Duty of Self-abaſement, and Self-renouncing required, *Mark* 8. 34.

3. Faith in our Lord Jeſus Chriſt, *Mark* 16. 16.

4. Evangelical Repentance, 2 *Cor.* 7. 10.

5. Effectual Converſion to God, *Act.* 26. 18.

6. Truſt in God, 1 *Tim.* 6. 17.

7. Mortification, *Rom* 8. 13. *Gal.* 5. 24.

8. Hu-

8. Humility *Eph.* 3. 2.
9. Christian Hope, 1 *Pet.* 1. 3.
10. Christian Charity, 1 *Cor.* 13. 1, *&c.*
{ Including the Love of God, *Mark* 12. 30.
{ And the Love of Men, *Verse* 31.
11. Alm-deeds *Matt.* 6. 1, 2, 3, 4.
12. Contentment, *Phil.* 4. 11.
13. Just-dealing, 1 *Thes.* 4. 6.
14. Government of the tongue, *Mat.* 12. 36, 37.
15. Prayer & Praise, 1 *Tim.* 2. 1.
16. Chastity, *Mat.* 5. 27, 28.
17. Temperance, 1 *Cor.* 9. 25.
{ 18. Patience, 1 *Pet.* 2. 20. 21. *&c.*
{ Meekness, *Tit.* 3. 2.
19. The publick Worship of God, *Psalm* 42. 2, 4.
{ 20. Heavenly-mindedness, *Col.* 3. 1, 2.
{ And Contempt of the World, *Gal.* 6. 14.
21. Of Christian Prudence, *Matt.* 10. 16.
{ 22. Family-Duties, *Josh.* 24. 15.
{ Or, Religious House-hold Government, *Acts* 10. 2.

23. Sub-

23. Subjection to Magistrates, *Titus* 3. 1.

24. Peace-Making, *Matt.* 5. 9.

25. Of Reproof, *Lev.* 19. 17.

26. Sanctifying the Lords Day, *Num.* 15. 32. *&c.*

27. Growing in Grace, 2 *Pet.* 3. 18.

28. Improvement of Opportunities of Doing and Receiving Good, *Acts* 10. 38.

29. Duty of Parents, and Children, towards each other, *Eph.* 6. 1, 2, 3, 4.

30. Of the Husband and Wife, *Eph.* 5. 22, to the end.

31. Of Masters and Servants, *Eph.* 6. 5, 6, 7, 8, 9.

32. Of People to their Pastors, *Heb.* 13. 17.

33. Of preparing for, and watching in the Performance of all Religious Exercises, *Heb.* 12. 28, 29.

34. The Duty of Christians to Enemies, *Rom.* 12. 17, 18, 19, 20, 21.

35. Of endeavouring the Conversion and Salvation of others, 1 *Tim.* 2. 3, 4.

36. The Sense of Gods Omnipresence, *Psalm* 139.

37. Of

37. Of reading the Holy Scriptures, *Deut.* 6. 6, 7, 8, 9. 2 *Tim.* 3. 16.

38. Of Meditation, 1 *Tim.* 4. 15.

39. Of Circumspection, or Watchfulness, *Matt.* 24. 42, 43. *&c.*

40. Of Perseverance, *Rev.* 2. 10. *Jude, Verse* 24.

THESE are Duties of the greatest Importance, and are all suited to the Rules of these *Societies*. And I have kept to the number 40, that I might assign one distinct Subject of discourse for every *weekly Conference* in the year, reserving the Discourse of 12 of them to be spent upon the Subject of the Lords Supper, which every Member is obliged by the Orders of the Society to receive (where he may with conveniency) twelve times in the year.

THUS every person knowing for a whole week before, what will be the *Subject* of the Discourse at the next Conference; may the better prepare for it by suitable Reading, Meditation and Prayer.

AND

AND thus the cheifeſt parts of *Chriſtian Duty* will be conſidered and gone thorow every year, to the great Increaſe of Knowledge and Practice.

Note, THAT every Perſon is cheifly to bend his diſcourſe to further the *Practice* of every Duty, and to promote Holineſs of Life.

AND it will be expedient, That no Perſon ſpeak above 3 or 4 Sentences, without a convenient Pauſe, to give room to others to ſpeak their Mind. And in caſe of Silence, he may proceed, but with the ſame Caution.

AND at the time of Conference, One of the *Stewards* (in the abſence of the *Director*) may propoſe the following *Queſtions*, for the ſake of Method, and that every ones diſcourſe may be the more directly practical, *viz.* When the Duty to be ſpoken to, is named: The Steward may ſay,

I. *Queſt.* Wherein conſiſts the *Nature* of this Duty.

II. *Queſt.* What *Directions* do you propoſe in order to make the Practice of it more ſure and more eaſy?

III. What

III. What *Discouragement* do any of you find in the Practice of it?

IV. What *Motives* may encourage our Practice of this Duty, and our Perseverance in it?

IF the time permits, such Motives as these may be toucht upon, *viz.*

1. The *Authority* of God commanding.

2. The *Goodness* of God, promising both to assist and reward the Diligent.

3. The *Terribleness* of Gods Threatnings and the Examples of his Wrath sometimes seen upon Earth; and the Dreadfulness of the *everlasting Vengeance* of an *Allmighty God* in the fierceness of his Wrath in the other world.

4. The *Excellency* of the Duty it self.

5. The *Examples* of Good Men, who have gone before us in the Ways of God.

6. The Blessed *Rest and Peace* of a good Conscience; and the previous Hell of a bad one.

These general Heads may be the Method of discourse upon any Duty at the weekly Conference. The

The Conference being ended: One of the Stewards may read some of the following Sentences and the Admonition; to raise up and engage every Soul to *Faith and Fervency* in Prayer.

Sentences.

GOD is greatly to be feared in the Assemblies of his Saints, and to be had in Reverence by all that are about him. *Psal.* 89. 7.

GOD is a righteous Judge, strong and [illegible] provoked every day. *Psal.* 7.

GOD will bring every work into Judgement; with every secret thing, whether it be good, or whether it be evil. *Eccl.* 12. 14.

HE that hideth his Sins shall not prosper: But he that confesseth and forsaketh them, shall have mercy. *Pro.* 28. 13.

IF any man sinneth, we have an Advocate with the Father, *Jesus Christ* the righteous, and he *1 Jo.* 2. 1, 2.

he is the propitiation for our Sins.

Psalm 95. 6. O Come, let us worship, and fall down, and kneel before the Lord our Maker.

The Admonition before Prayer, to be read by the Steward (in the Directors Absence) if the time will permit.

MY Brethren, since our gracious God has promised to be present *where two or three are gathered together in his Name:* Let us duely consider what an awful thing it is to draw nigh unto God; even to him, who is *able to save or destroy us for ever:* To him, who sees our very Hearts and secret Thoughts, and who hath struck some Persons dead in the place, when *they sought him not in the due order.* As *Nadab and Abihu, Uzzah, Corah,* and many others.

Mat. 18. 20.

Luke 12. 5.

Lev. 10. 2 *2Sa.* 6. 7. *Nu.* 16. 35. 1 *Sam.* 6. 19.

BUT we have a perfect and ac-

acceptable High-Priest, the *Lord Jesus Christ*, who will perfect and present our Petitions to *his Father, and our Father*, if we devoutly and sincerely serve him. And thro' this *new and living Way* we may approach to the Throne of Grace with an *humble Boldness*. Wherefore let us gird up the Loins of our Mind, and rouze up our drowsy Affections, and watch over our deceitful Hearts. Let us pray in Faith, and in Charity; with Fervency and Humility; considering that our present and future Happiness depends upon our prevailing in Prayer. Let us therefore beseech God to assist us in this great Duty with his *Holy Spirit*, and thereby to help our Infirmities; and that he would graciously accept our unworthy Persons and Performances through his Son *JESUS CHRIST*, whom he hath ordained to be an *High Priest*

Heb. 7. 26.
Jo. 20. 17.
Heb. 10. 19.
Ja. 1. 6.
1 Ti. 2. 8.
Rom. 8. 26.
Heb. 7. 25.

Prieſt for ever, to make Interceſſion for us. Amen.

Let us pray.

Then all devoutly kneeling, they may joyn in this Confeſſion of Sin.

ALLMIGHTY God! Father of our Lord Jeſus Chriſt; Maker of all things; Judge of all Men: We acknowledge and bewail Our manifold Sins and Wickedneſs; which we from time to time, Moſt Greivouſly have commited, in Thought, Word & Deed: Againſt thy Divine Majeſty: Provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly deſire to Repent; and to be heartily Sorry for theſe Our Miſdoings. The Remembrance of them is Greivous to us, the Burden of them is intolerable. Have Mercy upon us, Have Mercy upon us, Moſt Mercifull Father! For thy Son Our Lord Jeſus Chriſt's ſake, forgive us all that is paſt. And grant that we may ever hereafter, ſerve and pleaſe thee in newneſs of Life: To the Ho-

Honor and Glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

OUR Father which art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this day our dayly Bread: And forgive us our trespasses as we forgive them that trepass against us: And lead us not into Temptation; But deliver us from Evil: For, thine is the Kingdom, The Power, and the Glory, for Ever & Ever. Amen.

Then the Steward alone may say,

ALLMIGHTY & everlasting God, who hatest nothing that thou hast made; and doth forgive the Sins of all them that are penitent: Vouchsafe to create & make in us new and contrite Hearts, that we duely lamenting our Sins, and acknowledging our Wretchedness, may obtain of thee, the God of all Mercy, perfect remission and forgiveness, thro' Jesus Christ our Lord. *Amen.*

Here

Here may follow, the Collect for the day. And such other Collects in the Common Prayer as may be suitable.

Then all rising.

Stew. Glory be to the Father, &c.
All. *As it was in the, &c.*
Stew. Praise ye the Lord.
All. *The Lord's Name be praised.*

Then the Steward may read the following Admonition to the Praise of God, before the singing of a Psalm, if time will permit.

LET us consider, my Bre-
Psal. 100. 3. thren; what cause we have to praise God. He is the Author of our Being; The Fountain of our Mercies: The God of our Life and of our Salvation. O! Praise the infinite Goodness of
Psa. 8. 5. God, *who made us little lower than the Angels* in the State of our Creation; yea, who hath shewn to us faln men, more Com-

passion

passion then to the fala Angels; for they are *reserved in everlasting Chains of Darkness, to the Judgement of the great Day*; whilst we have the offers of eternal Redemption. And it pleases God to fit men dayly for his nearer presence in the work of Sanctification, whilst Devils are wholly given up to their malitious perverseness. *Jude 6.* *2 Cor. 5. 5.*

LET us consider, That Man was made by God to be the Mouth of the dumb Creatures in the Praises of their Creator: Man is to be the *High Priest* of the lower Creation to offer up a divine Service for the whole Congregation of Sublunary Beings. *Psa. 104.*

LET us remember, That Man's *Tongue is his Glory*, a very wonderful and peculiar Gift of God to men. Let us say therefore with the *Holy Psalmist*, *I will greatly praise the Lord with my mouth; yea, I will praise him among the Multitude.* *Psa. 57. 8.* *Psa. 109. 30.*

LET us observe, with what cheerfulness the very Birds tune their pleasant Notes to the Praise of their Maker, after their Capacity. *They have no Store-House nor Barn,* and know not where they shall find the next mouthful of meat; yet how pleasant are they! And how void of mummurs or sullenness.

Matt. 6. 26.

FINALLY, Let us consider that by praising God now, we learn how to praise God in Heaven. This will be the Work and Happiness of that State of Glory. Let us therefore joyn our sincere Praises in the Church below to those more perfect *Hallelujahs* of the Saints above. It is said, *Rev.* 14. 3. *That none could learn their Song, but those that were redeemed from the Earth:* From which we may note, that true Holiness is that which will fit us for the *Songs of Heaven.*

Rev. 19. 1.

LET us therefore now strain up our Affections to the highest pitch

pitch; and ſo ſing the Praiſes of God in Heart and Spirit, *Pſa.* 148. 2. that *Angels and Saints* may joyn with us now, and we with them for evermore.

Amen.

Then a Pſalm may be ſung; all ſtanding up in this exalted part of divine Worſhip.

Then may they repeat the Apoſties Creed.

I Believe in God the Father Allmighty, Maker of Heaven and Earth: And in Jeſus Chriſt, his onely Son our Lord; who was conceived by the Holy Ghoſt: Born of the *Virgin Mary*: Suffered under *Pontius Pilate*, was Crucified, dead and buried: He deſcended into Hell: The third day he aroſe again from the dead: He aſcended into Heaven, and ſitteth on the right Hand of God the Father Allmighty: From thence he ſhall come to judge the quick and the dead.

I Believe in the Holy Ghoſt; The

Holy Catholick Church: The Communion of Saints, The forgiveneſs of Sins, The Reſurrection of the Body, and the Life everlaſting. *Amen.*

All. *Lord, we believe; help thou our Unbelief.*

Then all kneeling. After the Collect for Trinity Sunday; the Steward may proceed in Prayer for the Society, *which may alſo be uſed in a private Family.*

O Moſt Holy and Bleſſed God! The Creator, Governor and Judge of all: Who hateſt Falſhood and Hypocriſy, and wilt not accept the Prayer of feigned Lips: But haſt promiſed to ſhew Mercy to ſuch as turn unto thee by true Faith and Repentance. Vouchſafe we pray thee to create in us clean and upright Hearts, thro' an unfeigned Faith in thy Son our Saviour. To us indeed belongeth Shame and Confuſion of Face: We are not worthy to lift up our eyes or voice towards Heaven: Our Natures are depraved, and our

our Ways have been perverse before thee O! Let not thy wrath arise against us lest we be consumed in a moment: But let thy merciful Bowels yearn over us; and vouchsafe to purifie and pardon us thro' thine all-sufficient Grace and Mercy in our Lord Jesus Christ. Since it hath pleased thee to offer him up as a Sacrifice for Sinners, vouchsafe we beseech thee to cleanse us from all Iniquity thro' his Blood. We believe that he is able to save to the uttermost those that come to thee by him, and we do earnestly desire to embrace him as our Prince and Saviour; O! Give us Repentance and Remission of sin thro' his Name. All we like Sheep have gone astray, every one in his own way: Good Lord, reduce us into thy Fold thro' this great Shepherd of Souls; and be pleased to lay on him the Iniquity of us all.

AND as we have much to be forgiven, be pleased to incline our hearts to love thee much who forgivest Iniquity, Transgression and Sin. Give us that Faith which worketh by Love, and

ſuch Love as will conſtrain us to have regard to all thy Commandements. And make us to look carefully to all our ways, that we may never again do any thing whereby thy Holy Name may be blaſphemed, or thine Authority deſpiſed.

GIVE us the deepeſt Humility, without which we can never be accepted of thee our infinitely condeſcending God. Make us continually to tread in the Steps of our bleſſed Lord and Saviour; being of a meek and quiet Spirit, always influenced by the higheſt Love of thee our God, and by the moſt charitable Diſpoſitions towards all men.

VOUCHSAFE to indue us with the ſaving Knowledge of Spiritual things, that we may receive all thy Truths, in the love of them, in all Patience, Purity, Juſtice, Temperance, Godlineſs and Brotherly kindneſs; that we may adorn our Holy Profeſſion, and reſemble the divine Goodneſs of thee our Heavenly Father.

AND ſince we are not only weak and frail, but corrupt and ſinful:

Vouch-

Vouchsafe, O Lord, to keep us by the power of thine Holy Spirit, that we fall not from our avowed Stedfastness in all Christian Duty. Preserve us from all the Sin and Vanity to which our Age, Condition, and Nature is prone, and to which the Devil and this World may at any time tempt us.

Glorifie, Good God, thy Strength in our weakness, thy grace in our pollution, & thy Mercy in our Salvation. May our holy Religion be grounded and settled in our Hearts; that out of the good Treasure of a gracious Heart, our Speech may be savoury, and our Conversation exemplary; and that we may be fruitful in all good works even to our old Age, and to our last day.

FIT us we pray thee for every state of Life into which thy Providence shall cast us, prosper our lawful Undertakings, preserve us Night and Day; and prepare us for a hopeful Death, and a blessed Eternity.

BE pleased, we beseech thee, to bless all those *Societies*, who in truth apply their Hearts to thy Service and Glory:

We pray thee be pleased to strengthen, stablish and settle both them and us in thy Faith, Fear, and Love.

LET nothing in this world discourage us from the pursuit of those holy purposes, which thy Spirit has at any time put into our Hearts and Minds. But make us all faithful to thee our avowed God, and our desired Portion, even unto death; that we at last (with thy whole Church) may be partakers, of that eternal Life and perfect Bliss, which thou hast promised, thro' Jesus Christ thy only begotten Son, our only Mediator and Redeemer. *Amen.*

A General Intercession.

ALLMIGHTY God, whose Kingdom and Power is universal; Vouchsafe we pray thee to defend and prosper thy whole Church; and so dispose the Heart of thy Servant *King William*, that he may ever seek thy Honour and Glory. And grant to his whole Council,

cil, and to all in Authority under him, that they may truly and indifferently minister Justice to the suppressing of those Vices which reign amongst us, and to the reviving of true Religion and Concord. And grant that all our Bishops and Inferior Pastors may be effectually illuminated by the Knowledge of thy Word, that by their Holy Lives and Sound Doctrine they may convert many to Righteousness.

AND to all the People of these three Nations be pleased to give thine Heavenly Grace, that they may live in thy Faith and Fear, in Obedience to Authority, and in godly Love towards each other.

FINALLY, we commend to thy fatherly Goodness all those that are afflicted in Mind, Body or Estate, especially such as suffer for Righteousness sake. O Lord relieve them according to their several necessities, give them patience under their Sufferings, and a happy Issue out of all their Afflictions; All which we beg in the Name and Mediation of Jesus Christ our Saviour. *Amen.*

A Thanks-giving.

O Moſt merciful God, the Father of our Lord Jeſus Chriſt, the inexhauſtible Fountain of Goodneſs, we humbly praiſe thy Name for all thy mercies vouchſafed to us. We praiſe thee, that thou madeſt us reaſonable Creatures; That we were born in a Chriſtian Land; and that we were early brought into thy gracious Covenant. We bleſs thee for all the Advantages of our Education; for all the Benefits of good Examples, and of ſeaſonable Counſel and Reproof. For all the Comfort we have had in any Relation, Friend or Enjoyment, and for the comfortable Uſe of all thy good Creatures.

WE praiſe thee for all the Benefits of Affliction; for thy merciful Support in Trouble; and thy gracious Deliverances from any Evil.

WE bleſs thy Name for our preſent Health, for our neceſſary food, for our peaceable habitations, and for that

that measure of outward things which thy Bounty hath dispensed to us.

BUT above all, we bless and praise thy Name now, (and desire to magnifie thy Name for ever) for our Redemption by the Blood of thy beloved Son; and that thou hast ordained means of eternal Life thro' him.

WE praise thee for thy Covenant of Life and Peace; for thy Word and Sacraments; for the Operations of thine holy Spirit, and for any Evidence or hope of thy Favour towards us who are less than the least of thy mercies.

WE bless thee, Good God, for thy Patience towards us, or thy Calls to us, and for thy great Pity and Compassion to such unworthy Creatures.

SET home, we beseech thee, a due and constant Sense of these and all thy Mercies upon all our hearts, and make us to live to the Praise of thee (the God of our Mercies) all our days; thro' Jesus Christ our Lord, to whom with thee, & the Holy Ghost, be all Blessing, Honour, Glory and Power ascrib'd by Angels and Men for evermore. *Amen.*

Then

Then all standing up, The following Exhortation to Humility may be read.

MY Brethren, since the Great God doth often assure us in
Ja. 4. 6. his Holy Word; That *he will re-*
1 *Pet.* 5. *sist the Proud, but give Grace to the*
5. *Humble.* Let us consider; that our Undertakings, tho' never so good, will fail and come to
Luk. 14. 11. nought, except we be *truly and deeply humble.* Indeed it can not be otherwise, because the proud Person quits his Reliance on God, to rest in himself, which is to exchange a *Rock* for a *Reed.*

ALAS! what are we, poor
Gen. 32. 10. empty *Nothings*! yea, what is worse, condemned perishing *Sinners*? We have perhaps Understanding now, but God can
Dan. 4. 32. soon turn it into Madness. We may have some Attainments in Grace, but spiritual Pride will wi-

wither all, and ſoon reduce us to a very profligate and wretched ſtate: Such as we have ſeen others tumble into, who have begun in the *Spirit*, and ended in the Fleſh. *What have we that we have not received?* And which, he that gave it, may not as ſoon take away? *Isa.* 66. 2. 1 *Cor.* 4. 7.

WE that are young in years, and younger in Grace; are in danger of Self-conceit, and of being puffed up; which is a Quick-Sand in which thouſands have been ſwallowed up and periſht. It is not in vain, that the Apoſtle requires; *That Young-men be exhorted to be ſober-minded*, Tit. 2. 6. which he elſe-where explains, when he ſays; *Let no man think of himſelf more highly than he ought to think, but to think ſoberly*, Rom. 12. 3. 1 *Tim.* 3. 6. *Pro.* 16. 18. *Iſa.* 14. 12, 13.

BY pride the Angels fell from Heaven: And if ever we climb up to thoſe bleſſed Seats from 1 *Tim.* 3. 6.

from which they are faln, it must be by the gracious steps of Humility and Lowliness of Mind. *Wherefore let him that thinketh he standeth, take heed lest he fall. Let us walk humbly with our God,* and with all men; and ever have lowly Thoughts of our vile selves, and of our poor Attainments, and of our defective Performances. And with St. *Paul,* (*who was in nothing behind the very chiefest Apostles*) let us always say, I am Nothing.

Luk. 18. 14. 1 *Co.* 10. 12. *Rom.* 11. 20. 2 *Cor.* 12. 11.

Let us therefore now sing to the Praise of God, to whom alone Praise is due.

Here sing a Psalm: After which the Steward *may say.*

IT is very meet and right, and our bounden Duty, that we should at all times, and in all Places, give thanks unto thee, O most blessed and bountiful God, in whose hands our breath is, and

and from whom cometh our Salvation.

All. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts! Heaven and Earth are full of thy Glory: Glory be to thee O Lord most High. *Amen.*

Stew. May the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

" At the Request of some under my " Ministry, the following *Prayers* are " added.

" And let it be noted, That the fore- " going Forms of Prayer and Praise " may be properly used in *Private Fa-* " *milies.* And the prefaces to both may " be usefully read in Families now and " then, to excite zealous Affections, and " an awful dread of God in our ap- " proaches to him.

" And to the end, That the dayly " Worship of God may be set and kept

up

" up in every Family. Let it never " be forgotten, that the Spirit of God " has denounced a most dreadful Curse " upon all prayerless Families. *Jer.* 10. " 25. *Pour out thy Fury upon the Hea-* " *then that know thee not, and upon the* " *Families that call not upon thy Name.*

" And, as I have often in my Ser- " mons, so I here again solemnly " charge those that own my Ministry, " even in the Presence, and by the Au- " thority of the Allmighty God, that " they pull not this denounced Curse " upon themselves and Families. And " I again mind them to read the word " of God daily, and to *Catechize* their " Children and Servants in a serious " and effectual Manner: And that they " *Remember the Lords Day to keep it Ho-* " *ly*; even the whole day, and that " they suffer not their Children or Ser- " vants to pollute any part of it, or tri- " fle it away by unnecessary worldly " business or vain discourse, or diversi- " on.

These things are necessary to your Peace with God, and your dying in Hope.

A

A Prayer for a Family in the Morning.

O Moſt Holy and Bleſſed God! who filleſt all places with thy Preſence, and art a ſearcher of all Hearts: With thee is Terrible Majeſty to confound thine Enemies, but infinite Mercy to ſuccor the humble & contrite Soul; we pray thee meet us not at this time in thy juſt Vengeance as a conſuming Fire; but be pleaſed to accept us gratiouſly thro' thy Mercy in our Lord Jeſus Chriſt, who is our Hope.

WE have indeed lived too long as without God in the World: We have wickedly followed our own corrupt Deſires and Devices: And have not duely owned thy Sovereignty and Dominion over us. We have broken our vows, and ſtifled our Conſciences, and exceedingly defiled our ſelves, and offended thee, ſetting at nought the Promiſes and Threatnings of thy Book, & ha-

hating to be reformed. Lord, we lament our Impenitency, and Unbelief, and all the ſinful fruits of our filthy & ungodly Hearts, Lips, and Lives. And we earneſtly beſeech thee, that thou wouldeſt not give us up to our own filthyneſs, and folly, and hardneſs of Heart: But that thou wouldeſt graciouſly reduce us into thy Fold & Favour, by the Power of thine Holy Spirit, and to accept and pardon us thro' the merit of our Lord Jeſus Chriſt.

AND, O Lord, vouchſafe to cleanſe and ſanctify us in Soul and Body: And make us to glorify thy Name on Earth, and to do the work thou haſt given us to do. Be pleaſed to ſubdue our Corruptions, and to mortify every inordinate Affection and unruly Paſſion: And make us entirely reſigned to thy Will, and ſubſervient to thy Praiſe, now and Ever.

KEEP us, we beſeech thee, from the Snares of worldly Pleaſures and Enjoyments, and make us to ſet our Hearts on things above: And bring all the Powers of our Souls and Bodys into

to

to a willing ſubjection to thy Rule and Government. And ſave us from all carnal Ignorance and Unbelief, and from all Ungodlineſs, and Sinful indulgence of the Fleſh.

VOUCHSAFE, Good God, to pity our weakneſs and imperfection: And to ſuccour us in all our Temptations: And to ſupport us in all our Sorrows & Afflictions: And grant us a happy end of all our Sorrows at laſt in thine eternal Kingdom.

MAKE us ever mindful of the End for which we were made; and the chief work we have to do; and the uncertainty of this preſent Life; and affect us duly by the forethought of that unchangable Eternity to which we are haſtening.

AND let thy Faith and Fear ever dwell in our hearts; that it may be our continual Exerciſe to keep our Conſciences void of Offence both towards thee, our God, and towards all Men.

SUFFER us not to ſpend the Day of our Salvation idely and unprofitably: But make us to work out our Salvation with

with Fear and Trembling, thro' thy grace and ſpirit: And make us to ſtand always upon our Watch; prepared for our Maſter's Call: That whenſoever thou ſhall put an end to this mortal Life, it may be the beginning of a Bleſſed Immortality.

VOUCHSAFE, O Lord, to Bleſs all our Governours in Church and State; and grant that they may be thy Miniſters to us for Good: And that we may never be guilty of any ſinful diſobedience towards them. And give to all the people of this Nation thy grace to live in Unity and Godly Love, and to further each others preſent and eternal wellfare.

BE pleaſed to bleſs all our Relations and Friends; and multiply thy mercies upon them in the Bleſſings of this and of the other World. And vouchſafe to ſuccor all that lye under any Sorrow or Affliction, and be near unto them in all they call upon thee for.

MANIFEST thine eſpecial Love and Favour, we pray thee, to this Family: Vouchſafe to provide for us, and de-

defend us by thy good providence. Preſerve us from all Evil thro'out this day; proſper us in our lawful Affairs; let no variance nor ill-will prevail amongſt us, but keep us in Peace and Chriſtian Love to our lifes end.

FINALLY, We praiſe thy great and glorious Name for all thy mercies towards us. For the Reſt and Safety of the laſt Night; for the renewed comforts of this preſent day, and all the good Providences of our paſt Life.

MORE eſpecially, for the means of grace, the motions of thy ſpirit, and for thy great patience & long-ſuffering towards us. But above all, for the Merits and Mediation of our Lord and Saviour Jeſus Chriſt, who ever liveth to make Interceſſion for us; for whoſe ſake we beſeech thee to hear us, accept us, and pardon us; together with theſe our unworthy Prayers, in whoſe moſt holy Name and Words we further pray:

OUR Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; Thy will be done in Earth as it is in

in Heaven: Give us this day our dayly Bread: And forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us: And lead us not into Temptation, but Deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for a Family in the Evening.

O Eternal God! Infinite in all Perfection, and worthy of all Praiſe! who wilt be glorified in or upon every Creature which thou haſt made: It is meet, that with Fear and Trembling we conſider thy holy and righteous Attributes, and our own polluted Natures and ſinful Lives.

O Lord! we have ſinfully forgotten thee our Creator in the days of our Youth; and vainly miſ-ſpent our pretious time in Sin and Folly. Alas! with what diligence have we ſerv'd the Fleſh, and the Devil, and this preſent World! and how little have we minded the Concerns of our Salvation and eternal Life!

Life! We have not glorified thee the God that madeſt us, and in whoſe hands our Breath is: But have lived as if we had been made onely for this world, and to pleaſe our ſelves.

O! how juſtly mayeſt thou Snatch away our Breath from us, ſince we have ſo much abuſed it in idle and ungodly ſpeeches; and call us ſpeedily into an other World, ſince we have ſo perſumptuouſly built our Hopes of Happineſs in this! And ſhould this be thy Pleaſure and our Portion; O Lord, how could we appear before thee in the Guilt of Thouſands of unpardoned Sins! or how could we endure to dwell with everlaſting Burnings!

BUT with thee, O Bleſſed God, there is Infinite Mercy and plenteous Redemption. Thou ſo lovedſt the world as to give thine onely begotten Son, that whoſoever believes on him ſhould not periſh, but have everlaſting Life. Lord, we deſire to believe on him, help us we pray thee againſt our Unbelief. Enable us to

ſub-

ſubmit all the Powers of our Soul to him in his ſaving Offices, and grant that we may ſo believe on him, that we may obtain Eternal Life thro' his Name.

BE pleaſed to take away all impurity and hypocriſie, all inſenſibleneſs and perverſneſs from us: And make us thy willing and obedient Servants for ever. We know, that without Holineſs, none can enter into thy Kingdom: O Lord, make us Holy thro' the effectual Regeneration and Sanctification of thine Holy Spirit: That we may love thee with all our Heart and Soul; and ſerve thee with all our Might and Strength. And may delight to do thy Will, and to deny our ſelves for thy ſake.

AND ſince we have too long neglected that great Salvation which was purchaſed for us by the Blood of thy Son: Awaken us, we pray thee, to improve the remaining ſpace of our Days with all poſſible care, giving all diligence to make our calling and Election ſure.

ENABLE us to break looſe from the Snares of this preſent World, and from all the ſinful entanglements of the

Fleſh,

Flesh, and from the seducements of wicked and dissolute men: That we may run with speed that Race which thou hast set before us, and may persevere in it to the Death, that we may in the end attain everlasting Life.

TO this end, make us habitually mindful of the shortness and uncertainty of this mortal Life, & the unprofitableness of all Earthly things in the hour of Death, and in the other World. And make us now to choose thy Favour as our chiefest Good, thy Son as our Prince and Saviour, and thy Kingdom as our Portion. And when our Souls shall be summoned to leave this earthly Tabernacle, vouchsafe, Good God, to receive us into those everlasting Mansions which our Blessed Saviour has Prepared for those that love Him.

FOR whose sake, we Pray thee, Bless these three Nations with Plenty, Peace, and Safety, and with the Increase of all that's good. And send Peace and Truth amongst all Nations.

BE pleased to bless and direct all that are set in Authority over us; And grant that they may Govern us, and we o-

bey them, in the Fear of thee our God. Vouchsafe to succour all that are objects of Misery, whether they labour under spiritual or temporal afflictions: And be pleased to administer to them as their Necessities of Soul or Body require.

BE gratious to all our Relations and Friends, preserve them from all Evil, & bind up their Souls in the bundle of Life.

BE more particularly gratious, we pray thee, to this Family, and to every particular person in it. Be pleased to dwell with us, and rule over us. Preserve us in Peace and Safety; and let thy Spirit rule in every one of our Hearts, that we may faithfully discharge our respective Duties one to another, and may live in Christian Union and Peace. Vouchsafe, O thou that never slumberest nor sleepest! to grant us thy Protection this Night: Give thine Holy Angels charge concerning us: Preserve us from danger by Fire, and Tempest; and from the violence of unreasonable men: And suffer no Evil to befall any of us, nor any Plague to come nigh our dwellings.

AND for as much as we know not

whether we shall see the light of another day, be pleased, Good God, now to seal to every Soul of us the Pardon of all our Sins thro' the Blood of the New Testament: That when we come to lie down upon our Death-Beds, we may rest in hope of a blessed Resurrection.

FINALLY, we laud and magnify thine Holy Name, O Lord, for thy goodness in our Creation, and dayly Perservation: For our Health, Ease, Peace, Friends, Food, Rayment, Deliverances, & all the comforts of this present Life: And for all the means of attaining everlasting Happiness: For the price which our Ld. Jesus Christ has paid for our Redemption, for thy blessed Gospel, thine Holy Ordinances, and all the Motions of thy Good Spirit: Humbly imploring thy Grace, that we may so live to thy Praise here on Earth, that we may at last be joyn'd with Glorified Saints & Holy Angels, to Praise thy Name for ever. All which we humbly beg for the sake of Jesus Christ our Lord and Saviour, in whose prevailing Name, and comprehensive Words, we conclude our unworthy Prayers. *Our Father*, &c.

A Prayer for a Perſon at Sea.

O INVISIBLE and Omnipreſent God! the Allmighty Creator and abſolute Governor of the whole World! Thou holdeſt the Winds in thy fiſt, and giveſt Laws to the Sea which it cannot paſs. My whole dependence is on thee, from whom cometh my preſent ſafety, and my eternal Salvation. I humbly beſeech thee, for the ſake of Jeſus Chriſt thy Son, that thy Grace and Mercy may be with me all my days.

I have indeed diſhonoured thy Name, deſpiſed thy Government, and broken thy Laws; I have often indulged my ſinfull Luſts and wrathful Paſſions, contrary to my Vows and Covenant made with thee, and thy word revealed to us.

BUT O Lord, for Chriſt's ſake, (who is our Paſſover, ſlain for the Salvation of Sinners) be mereiful unto me, and pardon my Sins. Let not thy wrath cut me off in my pollution, as I have deſerved; but let thy Mercy abound towards me for Ever.

AND

AND vouchsafe, O Lord, to keep me by thy Grace from the Sins to which I am daily exposed by temptation, and my own sinful Heart. And let thy good Providence preserve me from the dangers wherewith I am encompassed.

WE behold, O Lord, thy Wonders in the deep: Wonders of thy Goodness, as well as of thy Wisdom and Power: O Lord, give me Grace to admire and praise thine infinite Perfections; and grant that my Lips may never blaspheme thy Great and Glorious Name, nor ever curse Men who are made after thine Image and likeness.

OUR times, O Lord, are in thine hand; how soon mightest thou make this Sea a Common Grave to us all? If but a Plank burst, or give way, or a Rock, or a Heap of Sand lie in our way, how soon shall we be swallowed up in the Deep, and be wafted into our endless and unchangeable Estate?

BUT thy good Providence is a sure Defence: I pray thee, vouchsafe it to me, and to all that Sail with me, in order to our continual direction and defence. And vouchsafe to carry us in safety to

the place of our Habitation, and to preſerve all our Relations and Friends in their ſeveral Dwellings, that we may behold each others Faces again with Comfort.

AND fit us all for that Place of Reſt and Peace which thou haſt promiſed to thy faithful Servants, and give us thy Grace to make us meet for that eternal Inheritance amongſt thy Saints, thro' Jeſus Chriſt our Lord and Saviour, in whoſe Holy Name and Words we further pray. *Our Father*, &c.

In a Storm.

O LORD our God! the Father of Mercies, the God of all Power and Might! Who commandeſt the Winds and the Seas, and they obey thee. We, O Lord, thy dependent Creatures, do ſend up our Cry unto thee in our Diſtreſs. O! let the voice of our Prayers, and not the Cry of our Sins come before thee: Hear, we pray thee, the Interceſſion of thy Son for Sinners, and for his ſake ſend us Relief.

THERE is no Power in the whole Crea-

Creation to help us. Lord, Save us or we perish. Manifest, we pray thee, the greatness of thy Power in our Succour and Comfort, in the dark and deep Calamity wherewith we are distressed. The Winds and Waters know their Maker's Voice: And tho' they are now in their Rage, yet if thine Almighty Voice speaks the word, they will soon calm and be still. O Lord, be pleas'd to arise for our Help, that we may live to speak of thy Mercy, and tell of all thy wondrous Works.

AND, we pray thee, give us Grace that we may never forget nor abuse thy Mercy: But incline and enable us to live Holy, Righteous, & sober Lives, to the Praise of thee, our God, thro' Jesus Christ our onely Mediator and Advocate. *Amen, Amen.*

A Thanksgiving after a Storm.

O LORD! Thou art the God of our Mercies, and the God of our Praise. I humbly present unto thee, O thou Preserver of Men! all possible Praise and Thankfulness for thy merci-

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ful and ſeaſonable appearance for us in our late Diſtreſs. We ſaid, We are cut off from the living, and all our earthly Hopes are wither'd away; but thy good Providence appear'd for us, and the Hand of our God brought us Deliverance from the Jaws of Death. Good Lord, enable us to comply with the end of thy Patience and Bounty towards us, and make thy preſent Mercy to us an inviolable Band of future Obedience to thee, and an Earneſt of thine everlaſting Mercy to us, thro' Jeſus Chriſt, our Bleſſed Lord and Saviour. *Amen.*

A Thankſgiving when ſafely Arriv'd at any Port.

O INFINITELY Great and Good God! by whoſe good Providence I am brought in ſafety to my deſir'd Haven! I humbly aſcribe the whole of my Preſervation and Succeſs to thy Conduct and Bleſſing. It is not in the Power of Man to preſerve himſelf, or to proſper his beſt Endeavours: but it is by thy Goodneſs that we live, and in which we hope. O Lord! give me

me thy Grace, that as I live by thee, I may live to thee, and may never more diſhonour thy Name, or abuſe thy Mercy; but may live ſuch a Life of Praiſe to thee on Earth, as may be an introduction to that ſtate of perfect Bliſs and Glory above, where Holy Angels and Saints extol and praiſe thy Glorious Name for ever, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer for a Young Perſon.

MOST Glorious and Bleſſed God! The Life of our Life, and the God of our Salvation! I look up unto thee, the Fountain of Goodneſs, (thro' the Lord Jeſus Chriſt, whom thou haſt ordained to be our Mediator) with humble Thankfulneſs for all the Mercies of this preſent Life, and for any Hope of everlaſting Happineſs.

IT is of thy great goodneſs, that I was born in a Chriſtian Land: And of thine infinite Mercy, that I was early brought into thy Covenant; thy Covenant of Life and Peace, thro' the blood of the New Teſtament.

O my God! I desire to embrace the Engagements, as well as to enjoy the Blessings, of this thy gracious Covenant: Earnestly imploring thy Grace, that I may live suitably to my holy profession. That so I may never, never dishonour thine Holy Name; nor in any Thought, Word or Deed deny the Lord that bought me.

SEND thine holy Spirit, I beseech thee, into my Soul: Vouchsafe to regenerate and make me born anew of the Holy Ghost: Baptize me, O Lord, with that divine Fire which may at once consume my sinful Lusts, and enflame my soul with divine Love.

LORD make me to know thee, & Jesus Christ whom thou hast sent; Prepare my Soul to receive him sincerely in all his saving Offices; And make him effectually to me a Prince and a Saviour to give me Repentance and forgiveness of Sin. Thro' Him, O Lord, forgive my natural Corruption, and heal my leaperous Soul. And for his sake, forgive all my actual Sins; all the transgressions of my Youth; my sins after Vows, contrary to Knowledge, and a-

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gainſt thine infinite Goodneſs. O Lord! for the ſake of my Crucified Saviour, be merciful to my Unrighteouſneſs, and remember my iniquity no more.

And that I may no more commit the ſame or other Offences. Vouchſafe, O Lord, to keep me by thy Grace from every ſinful way, and lead me in the way everlaſting. Preſerve me from the Pollutions of youthful Luſts; and harden me againſt the Solicitations and evil Examples of impudent and daring Sinners. Be pleaſed to ſhew me the vileneſs of ſenſual Pleaſures, the emptineſs of worldly poſſeſſions, and the Folly of getting any thing on Earth by the loſs of thy Favour. Bleſs me, O Lord, with an early Converſion, with an unblameable Life, with a hopeful Death, and a bleſſed Eternity.

Give me, Good God, thy Peace which paſſeth underſtanding; and ſo preſerve me from the Corruptions of this world, that I may inherit the Glory of thine undefiled Kingdom.

And whereas there are Legions of infernal Powers who ſeek to hinder my enterance into that Reſt; O Lord, leave me not to their Malice, nor my own Frailty; but ever ſuccour me with thine eſpecial Grace and peculiar Providence; and make me as ready to help, and to forgive others, as to deſire help and forgiveneſs of thee, my God.

Make me to lead my Life in thy Fear, and in the ſenſe of thy Favour, and to grow in Grace as I advance in years, ever mindful of my Creator, my Mortality, and my future Account. That living here to thy Glory, I may for ever

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praiſe thee in thy glorious Kingdom, thro' Jeſus Chriſt, who is my Hope; to whom with thee, O Father, and the eternal Spirit, One God, be all Honour and Glory aſcribed by Angels and Men for evermore. *Amen.*

ADVERTISEMENT.

BY the Procurement of theſe *Societies*, the following Lectures are conſtantly preached at *Five* in the *Evening*, on the *Lord's Days* after mentioned. *viz.*

On every firſt Lord's Day in the month. at St. Laurence Jewry, *St.* Clements Danes, *St.* Michael Woodſtreet, *St.* Olaves Southwark.

On the ſecond Lord's Day in the Month, at St. Brides Fleet-ſtreet, *St.* Albans Wood-ſtreet, *St.* Buttolph Aldgate.

On the third Lord's Day in the Month, at St. Martins in the Fields; *at ſix in the Morning, St.* Giles Cripple-gate.

On the laſt Lord's Day in the Month, at St. Giles Cripple-gate, *St.* Mary White-chappel, *St.* John Wapping.

Every Lord's Day, at St. Ann's *near* Alderſgate, *at* 5 *in the Evening; with publick Catechizing.*